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LAURISTON CASTLE  
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Blessedness of the Death of these that  
die in the Lord, and more especi-  
ally in an evil time:

Excellently discoursed in seven very searching, but  
very sweet Sermons, on Revel. 14. v. 13.

Wherein, several weighty cases relating to death in  
General, and to dieing in the Lord in parti-  
cular, are succinctly, solidly, and  
satisfyingly handled.

By that Faithful, and Famous Minister of the Gospel  
Mr. JAMES DURHAM,  
sometime Preacher thereof at Glasgow.

---

All the Faults in the former Editions is Cor-  
rected and amended in this third Edition.

---

Job 14. vers. 14. ----- All the dayes of my appoint-  
ed time will I wait, till my change come.

Psal. 90. vers. 12. So teach us to number our dayes,  
that we may apply our hearts to wisdom.

*Nunc age, quod moriturus agas.*

Whereunto, at the desire of the worthy Widow and  
other Judicious Christian Friends of that singular-  
ly successful Minister of the Gospel, Mr. William  
Guthrie, there is affixed a vindication of his sweet-  
smelling memory, from the high injury done  
thereto, by the pitifully ignorant, and  
grossely non-sensical misprinting of  
some of his Sermons.

GLASGOW, Printed By Robert Sanders, and  
are to be Sold at his Shop. 1682.



LA



To the Very much

H O N O U R E D

and Vertuous

L A D Y

M A D A M

IEAN COKBURNE,

*Lady to the Right Honourable*

Sir ROBERT HEPBURNE

O F

K E I T H - M A R E S C H A L

*In East-Lothian, Knight.*

M A D A M,

W H E N I was casting in my thoughts, to whom I should address the dedication of these few following Sermons, your Ladyships selfe readily offered, being a person to whom I am upon many accounts singularly obliged, As I am likewise unto your Honourable Husband; Haveing also had the retirement and conveniencie not far from you, for revising and making them ready for the Presse, which as you partly know, and as others may conjecture, was not so very easy a

2  
peece

## The Epistle Dedicatory.

peece of work, considering that they were not taken from the Author's Pen, but from his mouth while preaching, by one of his ordinary hearers no Scholar, and afterwards transcribed by another person of his Judgment: Your La: being withall a genuine and undegenerate Daughter of the Ancient, Honourable, and Loyal Family of Ormestoune, eminently instrumentary in our beautifull and blessed, in our great and glorious, work of Reformation from Popery, and famous (as it is hoped it will through grace still continue to be, if the like sad occasion, as with it never may should again occur) for ready and chearful receiving, bebouring, cherishing, and encouraging the faithful Servants of God and martyrs of Jesus; particularly of renowned Mr. *George Wishart*, who was thence taken under trust by the unhappy Earle of Bothwel, now extinct and his memorial with him (the mentioning whereof, I know your Honourable Husband Sir Robert's just regard for the Reformed Protestant Religion, will easily perswade him to bear with, though he may be, for any thing I know, one of the nearest relations of that some-time great Nobleman now surviving) while the house of Ormestoune stands and flourisheth still; which Mr. *Wishart*, I say, was taken thence, and thereafter most cruelly murdered at *Saint-Andrewes*, the then seat of *Cardinal Beaton*, who in great state and much pompous pride, looking out of the Window of his Castle there, now almost levelled with the ground, fedd his lustful eyes with the horrid and pitifull but to him pleasant, spectacle, of that eminent Saint and Servant of Christ, his being brunt alive.



### *The Epistle Dedicatory.*

And consumed into ashes : The measure that Master *Patrick Hamiltoun* that notable person nobly descended, having been nephew by his Father to the *Earle of Arran*, and by the Mother to the *Duke of Albany* ( no blood being too noble or precious to be lett by these butchers, or to be suckt by these blood-thirsty leeches ( mett with at the hands of *Arch-Prelat Beaton* Uncle to the said *Cardinal*, not many years before in that same place. O ! terrible truculent and Tragical actings, yet such as may be erected amongst us, if ever ( as God forbid ) the *Roman Antichrist* that scarled coloured beast drunk with the blood of the Saints, and Martyres of Jesus, shall againe recover his interest in these Kingdomes, now the Kingdomes of the Lord and of his Christ.

but it may be some carelesse and unconcerned Gallioos will. for silenceing and satifieing us, say that these things were done by Law? As we are

See *Spotswoods Hist.* pag. 52.

told by a late petulant and prophane Pamphleteer, that all these horrid and hideous persecutions raised and prosecuted against many Protestants in the neighbouring Kingdome of *England*, in the short but very bloody reigne of *Queen Mary*, notwithstanding her solemne Professions made to the *Northfolk* and *Suffolk* Gentlemen, and in plaine Councel, to the contrary ; Were according to Law, So that the Martyres in her dayes can no more be accounted such, then those who suffered since

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Since the late Popish plot; (above 200. of whom being in all but 277, according to his reckonings, (though he reckoneth amiss) were, & he falsely and impudently alledgeth, executed a profligate persons, speaking this malicious and grossly calumniouslie purely out of his own, in exact imitation of the Father of lies: for famous Mr. Fox that indefatigably laborious searcher after all occurrents of that nature, gives us no such account, of whose exact scrutiny in the suffering of the Martyres under Queen Mary, ingenuous and impartial Master Fuller speaking in his ecclesiastical History, sayeth; This point hath been handled already so curiously and copiously by Mr. Fox, that his industry herein hath starved the endeavours of such as sholl succeed him; leaving nothing for their pen and pines to feed upon; for what can the man do that cometh after the King? But that which hath been already done, and Mr. Fox appearing sole Emperor in this subject, all posterity may despair to add any remarkable discoveries which have escaped his observation, wherefor to handle this subject after him is to light a candle to the sun; and further according to his commendable candor, he adds, as if it had been in designed contradiction to this Detractor, And now to take our leaves of these Martyres, what remains but that we embrace and defend that doctrine which they sealed with their lives, and as occasions shall offer to vindicate and assert their memories from such scandalous tongues and pens as have or shall traduce them; Neither doeth Doctor Burnet in his late History of the Reformation of the Church of England, give us any such account; Nay neither  
Speed



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Speed nor Baker, whom he most injuriously voucheth for his Authors of this calumny, hinc any such thing): But the man hath forgotten, or would not remember, that there have been, may be and still are in the world, *thrones of iniquity which establish mischief by a Law, wherewith God, the great Lawgiver, hath no fellowship*; And that the primitive Christian Martyrs, who were most cruelly put to death by the persecuting Pagan-Roman Emperours particular by Trajan, Hadrian, the Antonins and Severus were so dealt with by them, according to the Then-lawes of the Roman Empyre; for which reason, it is very probable that John the Divine in the Revelation, brings in some of these persecutors with a pair of ballances in their hands, insinuating thereby, that they pretended to weigh and measure out their persecutions of Christians, by exact Justice according to Law; Who are therefor no more to be accounted Martyrs; Nay, all that have suffered most exquisite torments and cruel deaths on the account of the Protestant Religion, not only in Scotland & England, but in France, Germanie, the Low countries, and elsewhere since the beginning of the Reformation, and our forsaking the Apostate Church of Rome: and in Tholouse, Bohemia, the Valleyes of Piedmont, and in other parts of the Christian World before that time, for that very same Religion, tho not under the denomination of Protestant, must needs according to the new doctrine of this pretended protestant Author, be dashed out of the roll and catalogue of the Martyres of Jesus Christ; because forsooth, they were generally



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fully put to death by and according to the law  
of the respective Countries wherein they suffe-  
red, tho these humane Lawes were framed on the  
matter in contempt and defiance of divine Law  
to the contrary. And yet we need neither wonde-  
nor strange to find this man basely bespattering  
as so many profligats, the *Protestants* who suffe-  
red in *Queen Mary's* dayes, and ranking them al-  
most in the same class and category, and setting  
them near by on the same levell with the *Papists*,  
that were lately executed for their accession to the  
horrid and hellish plot, and denying the former  
to have been *Martyres* more then the latter: who  
roundly and boldly in the face of the reformed  
Churches dar assert, that all the difference be-  
twixt the Popish and Protestant Religion is, in  
modes and circumstances, and no more in reality: and  
that the Lawes which established the Protestant, and  
abolished the Popish Religion, cannot be other wayes al-  
tered but by an equal power with that from whence  
they had their being, King and Parliament who by  
agreeing, no more prejudice the publick in order to  
Heaven, then they did before, that being only acci-  
dental and extrinsecal to the substance of Religion, by  
which alone, and not by formes or ceremonies, men are  
to be saved. What? are there no material and high-  
ly momentuous doctrinal differences betwixt *Pa-  
pists* and *Protestants*? As about the Pope his arro-  
gantly claimed & Usurped universal, Civil, Ec-  
clesiastical supremacy, whereby he taketh on him  
to transfer Kingdomes, to depose Kings and Em-  
perors, and to loose subjects from their sworn  
allegadgences to them; to interdict as to all sa-  
cred

### *The Epistle Dedicatory.*

creds, and on the matter to excommunicat, not only particular persons the greatest crowned heads not excepted, but whole Christian Kingdoms at his pleasure, none being warranted to say, what, or why doest thou? And all this as Christ Vicar on earth, whereas indeed he is the Arch-enemy of Christ, even that *Antichrist* to whom all his characters assigned by the Apostles *Paul* and *John*, doe most exactly and punctually agree. About his fondly fancied infallibility, times and wayes out of number to the conviction of the World, not only fallibilized, but grossly falsified and belied, as for instance undenyably appears in a matter of very great moment, to wit, the different translation of the old vulgar latine Bible by *Pope Sixtus the fifth*, and by *Pope Clement the eight*, some three years only intervening betwixt the one and the other; each of which translations, is in the preface or bull thereto prefixed, declared to be authentick and obligatory of the whole Christian World, to own the same as such; the printing or publishing of any other translation, being under the pain of the greater excommunication severely discharged; and yet these two translations, are not only in a multitude of places, upward of a thousand, different the one from the other, but in many expressly contrary the one to the other; so that the Popes pretended infallibility, doeth infallibly prove fallible, and falls down flat; for if the one of those translations be infallibly true, the other must needs be infallibly false, or if they should still say, which it seems they cannot have the effron-



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try to doe, that they are both infallibly true, then their Popes will not only be made infallible, but (if it did, not involve a blasphemous repugnancy) Superomnipotent, by attributing to them a power to make, most really, plainly, and palpably contradictory propositions true or once (So that we need not henceforth wonder, that their Canon-law stileth the Pope, *Our Lord God the Pope*): besides that several of these pretended infallible Popes, have by the published confessions of their own writers, been found

*See Mr. Thomas James his Bellum Papale, and his Defence thereof.*

respectively guilty of grossest Heresy, Simony, Perjury, Adultery, Sodomy, Necromancy, Sacrificing to Idols and Devils, and of other most vile and abominable villanies; yea, their great Champion Baronius at the year 897<sup>th</sup> expressly sayeth, that for the space of one hundred and fifty years together, the Popes were rather Apostats then Apostolicks, and that they were thrust into the papal chair by the power of harlots, and by the violence of the Princes of Tuscany: which sandy foundation of alledged infallibility being overturned, all the rotten and tottering superstructure of his false doctrines rear'd up thereon, as so many castles of cards, must needs fall to the ground; It is indeed a wonder that any rational man should have the confidence to own such a fancie, but a greater wonder that any professing himself to be a Christian, should make it a grand article of his belief, and a basis of the eternal salvation of his immortal



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Immortal soul ; alace ! its to be feared that an evil conscience cauterized, and some predisposition to Atheisme, are with many, the great inductives to it. About the authority of the sacred Scriptures, which they will have wholly as to us, to depend upon the authority of the Church, that is to say at bottome, of the Pope, blasphemously alleadging, that the authority of the Pope is above the authority of the Scriptures, that no book nay, nor chapter in the whole Bible, is to be held for canonical, without the Popes authority, and that the authority of the Scriptures is no more to be valued then *Æsops Fables* \*, unless it were for the Testimony of their Church. And about the perfection and perspicuity thereof in all things necessary to Salvation, which they endeavour to disgrace, by the impious imputations of imperfection and obscurity, calling them a *Black Gospel*, *Incken Divinity*, and a *Nose of Wax* \*. About the necessity of unwritten traditions in matters of faith, as proceeding from the same divine authority, and to be received with the same divine believe, and under the same pain of divine wrath and damnation, that the divinely and infallibly inspired Scriptures are, For the Counsel, or rather causlessly cursing Conventicle, at Trent, sayeth that they are to be received with the same reverence. About the unwarrantableness of translateing the Scriptures into vulgar languages, and of the peoples reading of them, in point blanck contradiction to the Scriptures

\* See Pius de Hier. Eccl. lib. 1. cap. 2. Prietius his dialogues against Luther. See Greg. 7. Dict in Cone. Rom. See Hermannus.

\* See Fighius ibid. lib. 3. cap. 3.

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Scriptures themselves ; and whatever be pretended , mainly intended to keep them still in gross ignorance of divine Scripture-truths, and in utter incapacity to discover , detaste, and abandon their abominable errors ; and how dar the people presume to read the Scriptures ? Since his holiness *Pope Innocent* belloweth out like a beast this fine intallible interpretation of that Scripture , anent the beasts not touching the mountaine whereon the Law was given , *This mountaine (saith he ) which must not be touched by the beasts, is the high and holy Scriptures, which the unlearned must not read: And their Doctors commonly affirme , that the People must not be suffered to read the Scriptures, because forsooth , We must not give holy things to dogs , nor cast pearls before swine : such account make these Pastors of the people , as to rank them amongst beasts even the vilest of them. dogs and swine ; which sayeth , such Pastors are fitter to feed and keep dogs and swine , then to feed and watch over rational men and women that have immortal souls ! And one of them , Alphonfus de Castro , asserts, that from the reading of the Scriptures , all heresies come ; though this hath been ordinarily more through the fault of learned men then of the common people , and in neither , through any fault of the Scriptures ; They are so mad angry at the translation of the Bible into vulgar languages , that some of them have boldly belched out this blasphemy, That peoples being permitted to read the Bible , was the invention of the Devil \* ; there is an English Pamphlet printed Anno 1663. Intituled , The Reconciler of Religions , that hath these horrid*



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words, pag. 41. *the protestant bible is no more the Word of God, then is the Alchoran or Asops Fables, it is a Diabolical invention and a sacrilegious instrument to deceive and damne all such poor soules as beleive it, and therefore worthy to be burn: with fire in the midle of the market at noone, and let all the People say Amen, so be it.* About justification by works and inherent righteousness, and not by the imputed righteousness of Christ, whereby sinners have access to boast and glory, as being made their owne immediat saviours, and to offer a false sacrifice which God will never accept of, to the great dishonour of the alone Saviour Jesus Christ. About the possibility of not only fulfilling the Law perfectly in this life, tho the whole Scriptures, the universal experience of all ages, and mens own consciences reclaim; but of out-doeing the Law, and doeing more then it requireth or oblidgeth men unto, by their works of *supererogatione*, whereby they think to oblige God, & to merite from him not only for themselves, but for others also, and whereby they will needs have the righteousness of one supererogating Saint, to be imputed to other persons, and hold this for a very real truth, while in the mean time they flout at the imputation of Christs merits and righteousness, as but a putative and meerly imaginary thing, so great is the strength of judicially insatuating delusion. About antisciptural, irrational, nonsensical, and monstrous *Transubstantiation*, whereby they will have the bread and wine in the Eucharist turned, and that by the Priest when and as often as he pleaseth, into the very body and blood of Christ, and so will have him, whom the Heavens must receive



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ceive or containe till the time of the resurrection of all things, to be corporally or bodily present therein, & that in thousands of places at once, as to his whole body; and so to be chewed with the teeth, digested in the stomach, and sent forth into the draught of the profane wretches that participate of that Sacrament; yea, it may be, to be eaten by mice and rats, terrible to be once but thought of. And their abominable unbloody sacrifice of the Mass, offered dayly for the finnes of the Living and of the Dead, highly derogatory unto that one propitiatory and justice-attoning bloody sacrifice, offered up once for all unto God by Jesus Christ the great high Priest, on the golden Altar of his divine nature, by which sacrifice he hath perfected. for ever them that are sanctified. About the Sacraments conferring grace on such as receive them by the very deed done; and the necessity of a right intention in the administrator of them, not only as to the fruit and effect, but as to the validity & very being of them: whereby not only their *Opus operatum* is overturned, but most things in popery as such, namely their Transubstantiation, and sacrifice of the Mass, nay the very *Papacy* itselfe (as some of their own noted writers seem to be convinced) are rendered utterly uncertaine; and in truth nothing left

certaine

! See Puteanus who in 22. q. 1. art. 6. teacheth that it is not absolutely of faith, that the existing Pope (v.g.) Paul the 5. is the true Vicar of Christ, and Successor of Peter, because it suppons two propositions, Paul is baptiz'd (N. B.) and Paul is canonically elected, neither of which is absolutely of Faith.

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of certaine among them but this, that there is an uncertainty of most, it not of all things. About their halfe-communion, whereby, on most frivolous and foolish reasons, such as their fear least some of the wine or blood as they call it, should remaine on the Laiks beards or mustachoes, they sacrilegiously rob the people of the cup, most expressly contrary to Christs allowance thereof on them, in the divine unalterable institution of that most precious ordinance, appointed for the spiritual nourishment of his people. And the absolute necessity of baptisme in order to salvation; whereby all the Children of them who beleeve no other place that souls departed goe to after death but Heaven or Hell, are for the meere want thereof, tho neither neglected nor contemned by the parents (for of such contempt or neglect the infants themselves are incapable) are most cruelly damned to Hell fire for ever. About *purgatory*, a meer fable and figment, but indeed a very serviceable fire for the Popes Kitchine: whereby the alone, purely, and perfectly purging vertue of Christs precious blood, is mightily disparadged. And about the Popes pardons & indulgences (or rather emulgences or purse-milking & emptying devices) offered to all who will give money for them on their saying of so many *Ave Mary's*, & *Pater nosters*, and doing other such poor, childish, and foolish faikes; and manyest to them that give most money, but utterly denyed to those poor wretched soules that have nothing to give. About their praying publickly in the Church, in a language utterly unknown to the generality of the common people; whereby he that should be their mouth to God is a Barbarian.



### *The Epistle-Dedictory.*

to them, and they incapacitat to joine with him understandingly, or to give their assent to what he pre in plaine and palpable contradiction to what most clearly and convincingly discoursed in Scripture to this purpose. About praying to Angels and Saints departed, not without deep and dishonourable reflections on the intercession of Jesus Christ our alone Mediator. And About praying for the dead, who are by death put into an eternal unalterable state, & so set quite without the reach of the benefit of the prayers of the living. About worshipping of images with religious and divine worship? which if any of them for shame should deny, their great Angelick Doctor, *Thomas of Aquin* wil give them the lie who expressly layes, that the same reverence is given to the Image of Christ, which is given to himselfe and because Christ is worshiped by the worship *Latria* (which is the highest worship) his image therefore is to be worshiped with the same worship *Latria*; he affirms the like of worship given to the crosse of Christ, or to the Crucifix of whatever matter it be made. And on the matter About the obligation of the Second Command, which because it cannot be bowed nor bended, no not by the plenitude of the *Popes* power, to patronize nor in the least to favour their grossly Idolatrous image-worship, they would needs not only break it, but dash it quite out of the decalogue in despite of the great Lawgiver, who hath so vexed and confounded them by that Command, that they cannot evite the dint of it; and have involve

*See Thomas in 3. q. Art. 3, 4.*



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Involved them into such a Labyrinth that they cannot extricate nor bring themselves out of it, no not by the clew of the smallest Spunthreed of their most subtle distinctions, About the Apostacy of the Saints and the uncertainty of their Salvation, the very cut-throats of the comfort that is allowed by Jesus Christ on them that unsaindly beleive in him? and about many more weighty things. Are all these but *Ceremonies* and *Circumstances* in Religion? Can the man be so grossly ignorant as to think so, or so wickedly prejudiced to say so when he thinks otherways? Are all the very substantial differences betwixt *Protestanisme* and *Popery* thus dwindled away into mere *Modes*, and *Circumstances*, *Formes*, and *Ceremonies*? And shall we look on the great multitudes of *Protestants*, who on the sole account of their Religion have been put to so many, various, exquisite tortures and most cruell deaths, as a company of silly shallow-pated ridiculous, rather to be pitied than as patterns to be imitated, who knew not how to distinguish betwixt the *substance* and mere *modes* and *circumstances* of Religion, but would needs injudiciously and foolishly throw away their lives, burne quick, & run themselves into so many extrem sufferings, for their obstinate adhering to *modes* and *circumstances* of Religion, wherein the *substance* of it was not at all concerned, nor so much as trenchd upon or touched; God forbid that we should darre, especially at so high a rate, to offend against, and condemne the generation of these righteous persones, who overcame by the blood of the Lamb, by the word of the Testimony, and by not loving their lives unto the death, or suffer ourselves to be whiddled

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whidled into such a sinister and perverse belief  
these witnesses and worthies, of whom the world  
was not worthy, and that upon the bare and unpro-  
ved assertions, and malignant whispers, of this trun-  
ker attor, and trafficker for Rome; who yet if ye  
trust him, *never was, nor is like to be, addicted to*  
*Popery*, he is not lute but he may be, and who  
pray that is not over credulous will beleive him,  
any other man of his Kidney, that looks at all di-  
fferences betwixt *Protestants* and *Papists*, as matters  
of mere *Mode*, *Circumstance*, and *Ceremony*, but  
that he will be easily prevailed with, to forgoe the  
one and to embrace the other Religion, both being  
in his account the very same for *substance*, if especi-  
ally by the change he may come to a little more sub-  
stance in the world? However, since such industrious  
endeavours are used to disparage, disgrace and vilify  
sufferers and Martyres for the *Protestant Religion*  
and to make litle and light of all the great & weighty  
differences betwixt *Protestantisme* and *Popery*  
It should alarme, as with sound of trumpet: you  
*Lar*: and all sound and upright hearted *Protestants*  
in *Scotland*, to rouse ourselves, and by all luteable  
finlesse, and warrantable wayes earnestly to contend  
for the reformed *Protestant Religion*, the very faith  
once for all delivered by *Jesus Christ* and his *Apo-*  
*stles* to the *Saints*, (I say the very faith so delivered  
because we reformed *Protestants* heartily own  
the doctrine of faith contained in the *Scriptures*, and  
own nothing as necessary to be beleived or practised  
in order to salvation, that is not contained there  
either in expresse words, or that is not deducible  
therefrom by genuine, unconstrained, and necessary  
consequen



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lish consequence) that hath been signally sealed from  
Heaven by the conversion, edification, & salvatione  
of multitudes of souls; That hath been confirmed  
by the sufferings & deaths of many thousands of  
Martyres thorow the world, & of not a few in these  
Kingdomes; That faith for which our noble and  
renowned Ancestors did so strenuously strive and  
wrestle, by all lawful means and wayes, that the same  
might be handed down to us; And which God and  
they have committed to our trust and custody as a  
most precious *depositum* oblidging us under all high-  
est paines, even of his eternal wrath and curse;  
that we endeavour to transmit the same intire and  
untainted to them that shall come after us; And that  
faith which we are withall by solemne ingadgements  
taken on before God and the World, indispen-  
sibly oblidged to maintain, professe, avouch, and bear  
testimony unto, at any rate or hazard, as we are  
called to it, it being indeed the true glory of a test-  
imony, to give it when God calls for it in the face  
of dangers; Let us therefore be prevailed with, and  
perswaded by all these & other such considerations,  
earnestly to contend for this faith, and to stand  
fast in the liberty wherewith Christ hath made us  
free, that we be not againe intangled with the yoke  
of Antichristian bondage. And that we may thorow  
grace, be the better disposed, and capacitated to doe  
so We would endeavour, 1. Thorowly to know,  
and to be well acquainted with, the principles of the  
Religion which we professe, that we may be able and  
ready alwayes, with meeknesse and fear, to answer  
every one that asketh us a reason of our faith and  
hopes; even to have our loins girt about with the  
truth.



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truth. 2. We would seek to be fully assured and  
swayed of the infallible truth and divine author  
of the sacred Scriptures wherein our Religion is  
taught, and that from the inward work of the Spirit  
of God bearing testimony thereof unto our Spirit  
according to the Scriptures. 3. We would yet more  
then ever endeavour to receive the love of the truth  
or to receive the truth in love, for the neglect whereof  
of many have been, and mee, if God prevent me  
will be, given up to strong delusion to believe lies.  
4. We would covet earnestly to feel the power  
more and yet more of the power of our Religion  
upon our hearts, captivating us to its obedience, and  
mightily influencing our practice to an universal  
exact conformity to it, that no part nor point of the  
truth may be detained in unrighteousness, nor  
made, as it were, a prisoner of, by setting a guard of  
corrupt affections about it, nor suffering it to look  
out and shew itself in our practice. 5. We would  
study to be and abide near God, not only to make  
sure on good grounds, that we who were some  
time far off, are now made nigh through the blood  
of Christs crosse as to our state, but by all appointed  
means to endeavour to draw nigh as to our frame  
disposition, and walk, (for though it be impossible  
that there can be any drawing nigh to God in respect  
of frame where the distance of state remaineth still  
yet there may be, as many doleful experiences of  
the Saints put beyond all reach of debate, great distance  
of disposition and frame where there is nearness  
of state) that we may hear this to be the unanimous  
voice of all the occurring providences of these  
dayes, that its good for us that we draw nigh to God.

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was sure alwayes good but never better, alwayes  
necessary but never more necessary then at such a  
time, wherein distance from God, usually attended  
with darknesse and deadnesse, is singularly dangerous  
and portends sadly. 6. We would endeavour to have  
the honour and glory of Jesus Christ much endear-  
ed to our hearts; To have, and to keep up, a high  
and superlative esteem of him as transcendently and  
incomparably precious, and of the worth and excel-  
lency of our Religion, as coming from him, as confor-  
ming us to his image, and as disposing & fitting us for  
the enjoyment of him; that in comparison of the  
excellency of the knowledge of him, by and accord-  
ing to Scripture-Religion which we profess, all  
things in this world, pleasure profit, and honour,  
may in our esteem be degraded, and detrued  
unto the very lowest degree of basenesse and vile-  
nesse, even to be accounted but as losse and dung?  
which will notably predispole to part with, forgoe,  
and actually to suffer the losse of them, when any of  
them or all of them together shall presume to com-  
pete or come in competition with the excellency of  
Jesus Christ, and of the Christian reformed Pro-  
testant Religion: This is a time, wherein all the  
lovers of Christ and of their Religion amongst us,  
are in an especial manner called to have such a low  
esteem of all these things in this competition, to cry  
down the market and to let the prices of them fall,  
to sit very loose of them, to be very denyed to  
them, and to be ready on a call to let them all goe,  
when we cannot brooke them and Christ, and our  
Religion together. 7. we would set our selves  
down with greater and more grave deliberation  
then ever, to count what Christ and our Religion



may coste us; And to this purpose we would  
up (to say so) the Kings Book of Rates, the B  
of the holy Scriptures, that there we may see w  
all the followers of Christ are most expressly ca  
to lay their reckoning with the losse of, for his  
the Gospels sake, and what Christ and the v  
same Religion which we professe, hath co  
many of the Saints recorded there; We would  
review, as we have accesse, humane writings co  
cerning the many various, great, and greivous  
ses and sufferings of the Martyres of Jesus,  
him and for our Religion, that we may thence  
ther see what they have been put to extend on  
noble and non-such account, who yet all reckon  
their greatest expence and coste infinitely below  
worth of the cause for which they were put to  
We have generally hitherto, and that for a c  
siderable time, held and possessed our Religion  
mighty easy and cheape rates, it hath coste us  
very litle; It may be, yea, its probable that  
rates will be raised, that the market will be  
Which calls aloud on us to sitt down seriously  
soberly and count the coste, whither we will  
able to finish and goe through with our under  
ing and that thorrow the neglect & defect such  
vious deliberat reckoning, we be not with the  
prising and unexpected change and coste pu  
give over in the midst of our work, and so ex  
ourselves to be the objects of the scorne and deri  
of all observing passers by. 8. We would belie  
ly take Christs bond and obligation, for his  
cious and free compensing of all losses, that shal  
honestly undergone for his and the Gospels  
even an Hundred fold in this present time  
what is infinitely better, then that which is lo

and life eternal in the world to come, With the com-  
morable clause *non obstante persecutione*, with or  
withstanding of persecutions, and to shew that  
he is not complementing sincere sufferers for his  
sake, by giving them this his bond for upmaking  
of their losses, nor putting an emprise spoon in o-  
f their mouth, but speaks his very heart to them, he  
hath ordered the recording or registering of it by  
three of his Evangelists, and in every drawght of  
it (which is worthe observation) he hath prefixed  
a grave asseveration, *verely*; O! highly valid,  
good, and sufficient security, given with such sin-  
cerity by so infinitely Responsal a person, whom God  
hath trusted as great Surety and Cautioner for the  
debt and duty of all the elect, who can never breake  
or be unable to pay his debt; And who is willing  
his people should beleivingly, prayfully, and hum-  
bly sue him, in the court of Heaven for implement  
of his bond for compensation, and will never re-  
fuse the debt, nor will he suffer his bond to ly un-  
taken up, nor will he take it up till he hath com-  
pletely payed all that he hath most freely become  
debtor for by his bond and obligation, And when  
that shall be done, then sure all losses for Christ and  
the Gospel, for true Religions sake, shall be fully,  
superabundantly, and to ane infinite overplus,  
made up. *Madam*, I am the more encouraged to  
address the dedication of these few Sermons, on this  
sweet, serious, and savoury subject to your L<sup>ty</sup>:  
that I know you will read them concerndly, as  
will also your honourable Husband *Sir Robert* doe,  
as being, through grace, and more immediatly  
contributive towards his excitement and upstirring,  
to make ready for his quickly approaching dissolu-  
tion, walking now betwixt threescore and ten and



## *The Epistle Dedicatory.*

fourſcore years, the outmoſt ordinary bound  
fixed by God in theſe laſt ages of the world for  
continuance of the ſhort life of man; I know  
readeth much, would to God that all the Gen  
men in Scotland old and young, gave themſelves  
much, when not otherwayes neceſſary and ſuit  
avocked, to reading of profitable and edifying bo  
as he doeth; they might, through his bleſſ  
be much more accompliſhed both men and Ch  
ians, and a great deal more fitted to ſerve their ge  
ration, according to the will of God, in their re  
ſpective capacities and ſtations That you both  
be helped of God, to live more and more ſo as  
may have the well-grounded, lively, & ſoul reſtr  
ing hope of dieing the bleſſed death of them that  
in the Lord, who reſt from their labours and w  
works follow them, is the very ſerious deſire of

*Madam*

Your La:very much obliged Servant;  
and hearty Well-wiſher in the Lord

July  
1681

J. C

To the Christian

# R E A D E R

Christian Reader.

**M**any and various are the vicissitudes and changes to which sin hath sadly subjected us poor, transient, itinerary, miserable Mortals, grieving, mourning, dwindling, and decaying nothings; the Reward of all which changes is at length brought up by Death, that last, great, and vastly-momentuous change, which puts a final period to all the changes that shall ever befall us in this world; and whereby every one of us without exception of sex, age, descent, degree, calling or capacity, will be put into an eternally unchangeable state of happiness or of misery: If so, then sure it is very sad, and never enough to be lamented, if it were with tears of blood, that men and women who have rational and immortal souls endued with a discurring faculty, and capable of eternal happiness in the enjoyment of God, and of eternal misery in separation and destruction from his presence, should for most part so much abstract from the serious thoughts of that most important change, followed with so long a train of everlastingly concerning consequents, and in their retired meditations, take so few turns in this long gallery of Eternity; As if all that the divinely inspired Scriptures say of it, and that many every day experience the truth of, were a meer Romance, or cunningly devised fable: And yet notwithstanding Death is most incontrovertibly certain all men being by Divine appointment concluded under a necessity of dying; which appointment taketh in not only the infallible certainty of the thing



## To the Reader.

thing, but the determination of the precise when, of the place, where, and of the manner, whether by a violent or natural death, whether more sudden and surprizing, or by a more lenient, lingering, death; For our times are in the hand of the Lord, the years, moneths, weeks, dayes, moments of them, with all their incident changes and revolutions are at his dispose; There is an appointed time to man on earth, he hath determined the time before appointed; the times and seasons are kept in the Fathers owne power; our dayes are determined, the number of our Moneths is with him, he hath set bounds to us which we cannot transgresse: There is no possibility of circomducing the day prefixed to the continuance of our life by his appointment (which is not at all gainsaid by what the Psalmist sayth of the wicked and deceitful men, that they shall not have time to live out halfe their dayes, that is, they shall often live halfe or near so long as they might according to the ordinary course of nature; or not halfe or near so long as they desired, designed, and expected, or, they shall be put off in the throng of their buisnesse, in the midst of their projects and designs; nor that sentence of death of a disease mortal in its nature, denounced against King Hezekia. & the addition of 15. years to his life. which imports only a change and reverse of a tacitly conditional commission and sentence (as in that against the Ninth and that against Ablimelech in the matter of Samaria) but no change at all of Gods purpose and decree, as is not as man that he should repent, whose commission stands and with whom there is no variableness nor shadow of turning, who had decreed in his eternal purpose the drawing forth of Hezekias life

## To the Reader

length, and had by his decree infallibly ensured the performance of the condition, to wit, Hezekias praying humbling himself, and rouseing up of him self yet more to the serious exercise of Godlinesse, and his using prescribed means for the recovery of his health; Nor is it gainsaid by any other scripture rightly understood: So that it seemes to be (to say no worse) Atheologick, and no thing consentient to Divine-Scripture-dictate, positively and peremptorly to deny that the outmost terme and period of this mortal life is unalterably fixed in the eternal purpose of God: It being very unreasonable to subtract and exempt so concerning and important a thing as the last terme of man's life, or the precise time of his death, which in the Scripture is by way of eminency above & beyond all other changes called His Change, even that whereby he steps over the border of time into eternity, from the soveraigne influence of his decree and of his Providence that doth most vigilantly and accurately inspect the infrustrable execution thereof? since they reach the least momentuous and most minute things, even the numbering of our haire, & the falling of a sparrow to the ground. Beside, whatever is or can be said against this, seems with equal strength to militat against the immutability of the divine purposes and decrees about the everlasting state of men; and to inferr as great an uncertainty of the later as of the former. And indeed it is worthy Observation that those who most violently maintain (I say most violently; because I know there are some otherwayes Orthodoxe who demure in this) that the terme of humane life is unfixed, mutable, and ambulatory, even in the eternal decree & fore-knowledge of God, as well as it is contingent and



To the Reader.

uncertain in respect of natural and second cause  
also patronize and peremptorily plead for the multi-  
ty and conditionality (for both come to the same  
mount) of Gods decrees about mens spiritual  
everlasting state, making him either daylie to acquire  
new knowledge, though known to him be all his  
from the beginning, or at least to be doubtful and  
resolved in his purposes till new emergents arise  
from an uncontrolled and self governing Free  
cause him take new measures and resolutions: Which  
is a doctrine justly exploded by all truly Orthodox  
Divines, as being unworthy of, and injurious  
to the infinitely wise and absolutely supream Governour  
of the World; And as having tendency (however  
may be honested and plaistered over with specious  
splendid pretences of somewhat else) to narrow and  
omit the soveraigne dominion and will of the infinite  
Majesty of God the Creator, that the will of the finite  
and secklesse Creature may have the greater scope  
latitude of liberty; which yet is no liberty indeed  
nor worthy the name of liberty: because it is not  
where with the Son of God makes free: And to take  
the crown of the glory of the conversion and salvation  
of sinners off the head of free grace, and to set it  
sacrilegiously on the head of their own Lord Paramount  
Free-will: And in downright contradiction  
to the Scriptures of truth, to make poor man pro-  
fess, that it is not God, but he himself, who  
made him to differ from others: and that he is not  
obliged in the Matter of his conversion and salvation  
to his own inward, tractable, gentle courteous, ob-  
edient, and obsequious Free will then to Gods decree  
of election, and the efficacious, omnipotently

## To the Reader.

use and sweetly omnipotent, infallibly and necessarily  
unwillingly inclining and determining, though not forcibly  
satisfying, or compulsorily coacting, influence of  
sovereignly free grace: If wantonly curious, superci-  
ously insolent, tumultuously mutinous, corrupt  
humane Reason (ambitiously) affecting to take up and  
comprehend the great Abyss, the shoariest, bottom-  
less, and incomprehensible Ocean of the Decrees and  
Providence of God within its own little and shallow  
cockle-shell capacity) would suffer its self to be sober-  
ed and be calmed into a humble and just considerati-  
on of things, all those high & haughty reasonings &  
debatings against the unalterable fixedness of the last  
terme of mans natural life, and against the immuta-  
bility of his Decrees in reference to their spiritual &  
everlasting state, would quickly be let fall; for then  
it would easily see the great congruity, and pleasing  
suitableness that is in subjecting all, and particularly  
the rational Creatures being but derivat and bor-  
rowed bits of being from that first fountain, and ori-  
ginal being, that being of beings, in all the events  
that befall them, and in all their motions, actings,  
and operations, according to their respective natures,  
extitatively, morally, or graciously good. And all  
the adliring anomies, ataxies, and vitiosities of them;  
to the Majesty of the most high God, as to his effici-  
ent producing of the one, and as to his permitting,  
bounding, ordering, and directing of the other, to his  
own holy and blessed ends; without being justly  
chargeable with any the least culpable accession to  
them; who is, by the most absolute perfection of his  
purest nature, infinitely removed from all possibility  
of being reached by any tincture or touch of pollution.  
It would also see clearly the most profoundly and ad-  
mirably wise connexion, that in these Decrees of God,



## To the Reader.

and in the execution of them by his all eye-p  
dence, is ordered betwixt the ends, and all the  
al midses leading thereto; it being evident be  
all hazard of rational contradiction, that the b  
dary of the life of Ahab, and of that unbelie  
Samaritan Lord who was trode to death in the  
of Samaria, and of our blessed Lord Jesus himse  
was determinatly prefixed, since it was expresly  
told, as the Scripture clears; And it is simply  
possible that Divine predictiones can prove  
And yet the man that shot at Ahab acted freely  
so doing: Those who trampled that Lord to de  
were not forced by any to gather themselves toge  
into such a croud, or to be so regardless of a po  
of honour; and the Murderers of Christ were m  
whit the lesse guilty, that they did nothing but  
Gods hand and counsel determined before to be do  
nor yet did our Lord any thing that was irrational  
foolish, in using lawful and fit means for his  
preservation in so frequent retireing & hyding h  
selfe from the jews violence as he did, though as  
Scripture often makes mention, His hour was  
yet come; by which instance it is very clear, t  
the determinatness of the decrees of God, doe  
wayes violent or infringe the native freedom of  
wills of Men, nor yet is it any excuse for their sin  
encouragement to their neglect of means, since  
by the using rightly or neglecting of these, that  
causeth his unalterable decrees to take their desig  
effect.

As then it is most indubitably certain, that we  
die, so the time for the continuance of our life  
dayes here, is Very short, even but as an ha  
breadth, and our age as nothing before him,  
dayes are spent as a tale that is told, they are  
shade

## To the Reader.

shadow on the earth, and there is none abiding; they are swifter then a Post, they flee away and see no good: they are passed away as the swift Ships, as the Eagle that hasterh to the prey: they are swifter then a Weavers shuttle: our life is even as a vapour that appeareth for a little time, and then vanisheth away; *As a little warme breath, that is turned in and out at our Nostrils, which is very easily and quickly stopped. The precise time also of the expiring of this breath of life is (however to God, to whom (as is said) are known all his works from the beginning, most intallibly certain) to us most uncertain: death comes on us ordinarily, in such an hour as we do not think of: It comes on us as a thief in the night: We are now strong and in good health, and on the sudden we grow weak and sickely: Now we live, and by and by we die, and see men no more in the land of the living. All which, to wit, the certainty of our death, the exceeding brevity of our frail and brittle life, with the great uncertainty of the precise time of our dieing, do with one voice unanimously call aloud unto us seriously to the mind, and with all our might to make for another life: to make sure peace and friendship with God through the blood of Christs cross, to secure an interest in him (the choice and wale of all interests, the only everlastingly durable interest, in comparison of which, all other interests are but petty and inconsiderable, to which they all ought to cede and give place, and as it were, to strick their flag and lower their top sail) by sincere closing with Jesus Christ on his own termes, and cordially consenting to and taking hold of, the Covenant of Grace: and to live so as it becomes them, who are very certain that we shall die, and very uncertain how long we shall live: To endeavour thorow grace to*



### To the Reader.

Have our loins girded, to have our affections, & were trussed up that they may not hang down a traile on the earth, and to have our lights burning not only to make sure on solide and good grounds, but we have a stock of habitual grace, but to endeavour to have it lively and vigorous in its exercise, even if it were burning into a flame; that we may be men that wait for the coming of their Lord, that whatsoever watch he shall come, we may be ready to open to him immediately, even at the very knock, were it on a nights, or a days, or an hour, yea, were it but on a moments warning, having our house (to say so) in such order, and the spiritual affaires of our souls so well disposed of and in so good a posture and case, that we may not be taken napping, nor be on the sudden sadly surprised by our unspeakable prejudice: even to be in that most desirable and delightful condition, that to us to live may be Christ, that the very principal scope and end which we propose to ourselves in desiring life and health, may be the honour and glory of Jesus Christ, looking at life with all the external conveniences and comforts of it, as but little valueable and unworthy to be desired were it not mainly in order to the end: And then we may confidently and comfortably conclude, that death whenever, wherever, and however it should overtake us, would be gain to us, putting a final and eternal period to all the remainder of indwelling sin, to all tentations to sin, to all desertion, and to all complains and fears of desertion and bydings of Gods face; to all doubtings about our gracious estate and about our interest in God: to all fears of backsliding, and of offending, or of giving offence: to all trouble, sorrow, sadness, and sighing on whatsoever account: to all indisposition to serve

worship

## To the Reader.

Worship, and glorify God; to all interruptions of  
fellowship with him, and to all fellowship that is but  
mediat and in part: To all sinful ignorance and im-  
perfect knowledge, or but in part? These great The-  
ologues there read all their divinity without book,  
and without any the least difficulty in that beatifical  
immediat Vision of Gods face: And by ushering us  
into that blessed estate, wherein we shall be satisfied  
with his likenesse, and that both objectively and sub-  
jectively, being then admitted to see him in himselfe  
as he is, face to face, even to full, immediat, and  
never to be interrupted fellowship with him? and  
being priviledged to see him in ourselves, perfectly  
conformed to his image in holinesse according to Cre-  
ature capacity? and put in case to serve him there,  
where his Servants serve him as well as ever we desi-  
red to serve him in the best frames we were ever in,  
and in the best houres we ever had on earth in the  
most countenanced publick ordinances, or in the  
sweetest secret duties of his worship? Nay, which is  
yet more, where we shall serve him as well as ever he  
commanded us to serve him, or shall desire us to serve  
him, that sure will be in such spiritually noble state  
as we never before served him while we sojourned here  
on earth. Alace! How few, how very few, how la-  
mentably few are there, even amongst the great mul-  
titudes of professing Christians, of pretenders to god-  
linesse, and to the hope of that gain and blessednesse  
which attends them that die in the Lord, who make  
it the great buisnesse of their life to live thus? even  
all the dayes of their appointed time, to wait till their  
change come? coveting and crying in prayer to God  
that he would graciously & effectually so teach them  
to number their dayes, that they may apply their  
hearts to wisdom? How many are there that may as



## To the Reader.

their death sadly complain, as it is storyed of one  
milis Captain of the Roman Emperour Hadrian  
Guard who having lived long in the City and  
Court, and having some seven years before his death  
retiered himself unto a privat Countrey-house, where  
he thought, it is like, he enjoyed himself more, being  
freed from the avocations, distractions, noise, and  
cumbersome converse of a Court-life, commending  
that after his death it should be written over his  
grave, *Here lyeth Similis who was many years  
but lived only seven*: How many Professors of  
Religion are there, I say, that may thus sadly  
sorrowfully complain of themselves when they come  
to die, *Ah! we have been many years, but have  
lived either none at all, or but very few years*: Is  
that life that is not lived to God, and to the honour  
and glory of Jesus Christ, is not at all worthy  
denomination of life, since we are all the time  
live so, but dead while we live: It is astonishing  
to think that Reasonable Men and Women professing  
they have immortal souls, living especially under the  
clear light and Sun-shine of the Gospel, who do  
at all designe nor endeavour to live to God, nor  
live the life that they now live in the flesh by the  
faith of the Son of God, should foolishly fancy them-  
selves to live, & fondly flatter themselves in a golden  
dreame, that they shall be well at death, & die in the  
Lord, and so be blessed with them that die thus; who  
rest from their labours, and whose works follow  
them; who enter into peace and rest in their beds,  
every one walking in his uprightness; O! for  
Paradise; O! deplorable and damnable delusion. What  
ever therefore would be, (as all of us are unsp  
ably concerned to be) undeceived as to this se  
murdering and soul runing gross practical er

## To the Reader.

Some mistake, and seriously and sincerely desire to live  
as they may have the well grounded hope of die-  
ing in the Lord, and of being truly blessed at and  
after their death; ( without which it had been much  
better for them never to have lived at all, or to have  
lived the life of brutes, even of the most abject, vile,  
contemptible, and abominable brutes, which when  
they are dead are done, annihilated, and gone ) Let  
them diligently peruse, and gravely ponder these few  
following Sermons, and pray for the blessing of  
them; The Designe whereof ( excellently driven by  
the Author, who did most edifyingly and exemplar-  
ily, most convinceingly and comfortably live and die  
thus ) is to rectify such miserable mistakes; and to  
set forth right ( which he doth by a most admirably di-  
vine arte ) towards the only sure and safe way of die-  
ing happily, which is by living holily.

I doubt not, Christian Reader, of thy having read  
several other Tractats on this subject, but I suppose  
thou hast hardly read any more solidly and succinctly,  
more pertinently, powerfully, and pungently written,  
and withall, more suited to the various cases and  
conditions of all sorts of Readers, then this. As for  
me, while I was revising these Sermons, and mak-  
ing them ready for the presse, I was sometimes, as I  
still am, made to doubt ( I shall not deny but my little  
acquaintance with other mens writings may consider-  
ably influence this doubt ) whether any ordinary Mi-  
nister of the Gospel, hath readily to this purpose  
handled so many notable purposes to better purpose,  
several of them surprising, yet all of them clearly de-  
pendent upon, and naively consequent unto, one  
another, in so few words.

Read then this little Book ( which is Mr. DUR-  
HAM S, from whose pen or mouth, no thing  
hath



## To the Reader.

hath hitherto dropped into the preſs, that hath  
unſavoury or unacceptable to the Church  
(Christ) again and again, and digeſt it well  
I think I may with humble boldneſs ſay, that  
ſhouldeſt read nothing elſe on this concerning  
but it, and what is written thereof in the book  
ſacred Scriptures, (which in this and all the  
purpoſes treated of in it, doth infinitely tranſce  
the writings of the ableſt and holyeſt men  
world) thou mayſt, through Gods bleſſing,  
ſufficiently inſtructed thence, how to die the  
Death of them that die in the Lord. Now  
eternally be our bleſſed Lord Jeſus who by  
curſed, but moſt bleſſed Death, hath procured  
this Bleſſedneſs that attends and follows the death  
them that die in him; Who are all bleſſed and  
be bleſſed in diſpight of the Devil, of the  
and of the Remainder of Corruption dwelling in  
till their dieing day; He himſelf hath pronounced  
the bleſſing on them, and who ſhall, who dare  
can reverse it? They are all bleſſed that live  
die in the Lord, and none but they: all true  
neſſe is entailed upon, ingroſſed and monopolized  
unto, this honourable Society: Not a drop  
weight of it (to ſay ſo) being to be found  
World over beſide: Whatever ignorant, deluſed  
and befooled men may fancy to the contrary,  
thou mayſt be found aſſociated with this bleſſed  
pany, is the earneſt deſire of

Thy Servant in the Goſpel


J. C.

SER

## E R M O N I

On Revel. 14. vers. 13.

And I heard a voice from heaven, saying unto me, Write, blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their Labors; and their works do follow them.

 These words are singularly usefull, material and momentuous in themselves, and it is not for nought that the Spirit of God put such a mark on them, and that a speciall commission is given to John to write them; we have therefore thought it meet to speak a word of them beyond what we can fully reach in the lecture, they including a truth very concerning to us even the right way of being and the happiness that follows them that die in the Lord; blessednesse hath in all ages been sought of and sought after by men, though alace many have sadly mistaken it, and the way how to come at it, here is the nearest step and doore to it, even to die rightly and well, and that is to die in the Lord.

That we may a little open up the meaning of the words we would consider that this verse set down by way of transition coupleth the two last parts of the chapter together; for when John hath spoken of the the warneing and advertisement gi-  
A given



given to the world by the Ministers of the Gospel, ere he come denunce Judgment for despying the preached Gospel, these sweet words are interjected by a voice from heaven, write sayes he, *Blessed are the dead which die in the Lord &c.*

The scope of them then is this, since there were sad and doolfull dayes coming and Judgments were like to be very universall after Gods beginning to reckon for despying of the Gospell, that he may both set out the greatness and terribleness of the judgments and comfort the Godly against them, the Lord bids *John* write down this, that none who die in him needs to be affrayed of them, as if he had said, though these Judgments that are coming will be very great and though many will be removed and swept away by them, and though withal the coming calamities will be such that the Godly will be ready to think them happy that were taken away, yet notwithstanding, all these that die in me are blessed.

There are 4 things considerable in this verse  
 1. A preface, *I heard a voice from heaven, saying unto me write*, importing the weightiness of the matter and commission, for it is sent from heaven to *John* and he is bidden write it, its a heavenly message sent by Christ to his Church and even to his Church in these times and dayes wherein we live. 2. A plaine maxime, conclusion, or general doctrine laid down as a most certain truth write sayeth he, *Blessed are the dead which die in the Lord*, registrat and record this sayeth Christ it has been and shal be a most infalliablie certain truth to the end of the world, let never so many confusions come, and let Kingdomes be turned upside down, they are blessed that die in me

3. The

There is a qualification of this truth not denying the universalitie of it, but seeming to apply as especially verified in such a time, *from henceforth*, yea saith the Spirit. We cannot so expone these words as if the meaning of them were, that from the time of their death they are blessed who die in the Lord though that be a truth, 1. Because it agrees not with the scope, these words being a diversion relateing to this time, and intended for a peculiar comfort to the Godly against the evils of judgment coming in this time. 2. Because it will not agree with the particle here used, *from henceforth* or *now*, (as it is in the original) to expone it so, for then it would have been said, *from thenceforth*, that is from their death forward; but it is from *henceforth*, that is now in this sad time that is coming; and if any should ask what shall be the singular happiness that these shall have who after this time shall die in the Lord? The answer may be drawn from the reason that is subjoined, which is the 4. thing in the Text, *That they may rest from their Labors and their works do follow them*; this implyeth a special tossing and troublesome time coming, and says this much, that its very good to be in heaven ere that time come; and out of this reason we may see a threefold respect wherein their happiness that die in the Lord is applicable to this time, and they do all agree to the scope. 1. They are freed from much tossing toile and trouble that the surviving godly would be involved in who should have a hard and toilsome life of it under the coming Judgments (for the scope is to set out the greatness of the approaching judgments); and they are happy that are taken away from the evil



to come, as *Solomon* says *Eccles* 4. 2. I praised  
 dead which are already dead, more then the living  
 which are alive, meaning they are freed from  
 these troubles vanities and vexations that the living  
 were waited with; they are (as if the *Scripture*  
 had said) freed from a toilsome and troublesome  
 world, more so now and at this time then  
 at other times. 2. They are happy in this respect  
 that now when the Gospel is broken out, they live  
 with more confidence, being freed from the fear  
 of purgatorie, being clear in the matter of their  
 salvation, and assured of their going immediately  
 to Paradise; and this is holden forth in the end of  
 the words in that it is said *their works do follow*  
*them*; though they have no expectation to receive  
 any thing by way of merit, yet it shall be rewarded  
 with them who have kept a good conscience  
*for they shall eat the fruit of their doings*, as it is  
 3. For though God give not any thing to his people  
 for their works, yet he rewards them according  
 to their works, so proportioning his proceeding  
 with them as nothing shall be found to have  
 been done by them for him for nought; and this  
 is a special part of their happiness, that they shall  
 be freed from the anxietie that the darkness of  
 these superstitious times kept men under but  
 now cleared by the light of the Gospel. 3. Comparing  
 this with *vers* 11. They are blessed who  
 die now in the Lord after life and immortality  
 brought to light by the Gospel, because they are  
 freed from the scorching hell that these got who  
 worshiped the Beast; now when the light is come  
 are they not blessed who die in the Lord and  
 freed from that which they would have merited  
 if they had not lived and died in him but in darkness

ness and ignorance of him? And so the words say, that when the Gospel breaketh forth men must resolve to live and die in Christ, or to live and die in a more damnable condition then the Heathens that lived before them without the Gospel.

In this conclusion or generall doctrine we have these three things implied, 1. Something common to all, and that is dieing, good and bad have that lot, all must die. 2. That there is a difference in dieing as to some, though death be common to all, and that is to die in the Lord. 3. That there is a peculiar effect or advantage to them that die with this qualification, and that is happiness or blessedness, and these two last imply that there are many who die not in the Lord, and that consequently they are accursed who neither live nor die in him.

The generall doctrine is plain & it greatly concerns every one to take notice of it, it were good that this Text were ingraven in deep and legible characters on our hearts that we may learn to reckon blessednesse not so much from our life as from our living and dieing jointly together; be what we will in our life if we die not in Christ there is a great let and manck in our happiness, a curse in stead of a blessing, and if this indispensable requisit qualification be in it, it intitles us to this blessedness, O! therefore let these plain words and the necessity of the doctrine speak home to you.

First then it is implied here that there is a necessitie of dying lying on all, for when it is said, *Blessed are the dead that die in the Lord*, it says plainly that there is a sort of dieing that is in the Lord, and a sort of dying that is out of the Lord,



and all sorts of men and women die one of  
 wayes, as it he had said, would ye know who  
 indeed happy? Its not all who die, but such  
 as die in the Lord; ye know what death is,  
 need not describe it to you, and ye are disposed  
 think that this needs not to be proved that all  
 die, 1 *Heb.* 9. 27. *Its appointed to men once to*  
 and *Rom.* 5. Where it is said, *that death hath p*  
*sed upon all men & that death reignes over all me*  
*v.* 12. & 14. And 2. It is certain from the cau  
 of death, which is sin and Gods curse for sin, de  
 is the wages of sin, and where sin is as the cau  
 death must be as the effect, yea, 3. It may  
 confirmed from near 6000 years experience  
 wherein none that have been born throughout  
 generations but they have died; we speak not  
 these extraordinar examples of *Enoch* and *E*  
 who were particularly and singularly by the so  
 rainge dominion of God exempted from death  
 neither will we speak of what the Lord did  
 them in the place of death or for putting them  
 capacitie to sustaine immortality; Gods ordina  
 way of dealing with men is that which we are c  
 led to look to, its enough that they have put  
 mortality and put on immortality though  
 know not the manner and way; but look on  
 race of mankind and ye will find that these w  
 lived longest died at last as *Adam*, *Enos*, *Cain*  
*Mahalaleel*, *Jared*, *Gen.* 5. & *Meshuselah*  
 though he lived nine hundred Sixty & nine ye  
 yet died, and its said *Eccles.* 8. 8. *There is no*  
*that hath power over the Spirit to retaine it, nei*  
*hath he power in the day of death: and there is*  
*discharge in that war, neither shal wickednesse d*  
*ver those that are given to it; there is no*

that hath power to keep his soul in his body, there is no dimission or foreloffe in that war, no way to escape death, the profanest man that puts death furthest off from him shal not shift it; and seeing he takes it for granted and all generations have proved the truth of it, we shall insist no further on the proof of it but come to the use

Use. I. It serveth to settle and fix the impression of the truth of this point deeply upon us, and withal to reprove our living so much from under and without it; alace we take general truths ordinarily for granted, but as for any futable use or application of them in our practice we live for most part as if they were untruths: we live as mortal in respect of sickness, infirmities and fears, but we live as immortal in respect of the stayed thoughts of a world to come: let me therefore pole you in sober sadness, how often do ye think seriously of dying? When laid ye your reckoning solidly for it? When descended ye into your hearts to see how it would be with you at death? how often have you made your testament this way to say so? and when took ye your leave and fare-well of the things of a world and laid them some way by, on this consideration that death will make a final seperation betwixt you and them? Take these two or three evidences that ye do not indeed mind death and mortalitie. 1. The stupid security we generally live under & our great unwatchfulness sayeth plainly that we do not really mind death, if we were thinking on death would we be so careless in counting with God & so little affrayed what will become of the immortal soul, and live as if there were not a life eternal, and as these of the old World did who eated and drank and never, to say so once altered their peace? Ah! Is



Is it not so with the most part now? Death like a falcon out of the air on the most part of unawar, because this generall truth is not properly believed, there could not be such deep senselesse security if there were serious thoughts of real belief of dying. 2. The great earthly mindness and unsatiable coveting and lusting after things of the world as if men were perpetually abid with them, clearly and convincingly speak out this, believe me, serious thoughts of death would much wean & estrang from these things men alace seek after a happinesse here in time as they were to have an eternal abroad in the world as that poor rich man in the Gospel did who boastfully said to his soul, *Soul take thee rest for thou hast much goods laid up for many years eat drink & be mirry*; if men were on their wing looking for death, sure they would not thus glut themselves with these wordly emptie things, hugely disproportioned objects for satisfieing the vast appetite of an immortal soul which by its constitution is elevated to the capacitie of an happinesse of a higher and more excellent nature then these things can possiblie amount unto; take this then for palpable evidence of your Atheisme & unbelief in this concerning point, and let the thoughts of death come in to bound and moderat your eager and inordinat persute of the world. 3. The great and intollerable pride and loftinesse of men and women is a demonstration of this, if ye minded dead in good earnest and believed that it were near even at the doore, and that your breath is in your nostrils, it would make you humble in your walking with God and in your converseing one with another. 4. Little preparation for death

ing and for the life to come, if there were no more sayes plainly and undenyably that ye lay not death seriously to heart, which if ye did ye would be seeking more to lay up treasures in heeuen and to be fitting (to say so) your effectiōs thither and towards things above and to be casting your anchor within the vaile.

Use 2. In opposition to the former securitie and stupid unconcernedness let me beseech you to mind this more seriously which is so certain &c to take more pains to the preparing of your selves for it, eternitie is long O vastlie and incomprehensibly long, heauen and hell are matters of great unspeakable great moment and consequence, when the master or goodman of the house is (to say so) laid down and hath shut the door there will thenceforth be no opening; its now your summer, provide O provide for your long winter, its ill thrift to leave that which is of greatest concernment hindmost, and to put over the securing of your eternall state till the time of sickness and death, ye know not if ever ye shall get advertisement by any lengthened disease; and sickness will have much to do with it selfe, neither know ye but ye may be snatched away in a moment on the sudden, and believe it, its no common thing to die well, and to have death as the entrie and door to happines.

Therefore to stir you up seriously and timeously to mind dying that ye may not with the sluggard say, *yet a little sleep yet a little slumber, and yet a little folding of the hands to sleep*, whereby the fool is slain, consider 1. That it will not be bare wishes that will make you die well, *Balaam* had many such wishes to die the death of the



• righteous and yet was nothing the better of it  
spend not your dayes idly, trifle not away  
time unprofitably, for death is alwayes com-  
on and will not stay & wait for your prepara-  
when it comes: seek therefore to be found  
watchfull and praying fram, blest is that ser-  
who when his master comes is found in that po-  
our waiting for the coming of his Lord and ma-  
to open to him *immediatly* ( or at the very  
knock ) as it is, *Luke 12. v. 36*, O! strangely *Ro-*  
*phatick* word! 2. Consider how few they are  
at death are ready and how few they are who  
death get the liberty and blessing to make them-  
selves ready; some I grant as one thief on the cross  
finds mercy that none may despair, yet its but  
that none may presume, but that all may be  
armed to look well & watchfully to themselves  
many will go to hell no doubt who will seek  
enter into heaven & yet will not be able, a sort  
whinging and youlling at death, may be in ve-  
godless & Atheisticall persons, because they  
not begin in time to seek to enter, as the scope  
that parable sheweth; if ye heard the language  
many in hell. O! how would they to the life pre-  
this point? Bewar of dallieing and putting off  
time, many that are there did ye hear them spe-  
would readily say. O! That was our ruine &  
undo us: but if the word of God do not aff-  
you, nor work you up to the serious considera-  
on of this though one should rise from the d-  
and preach to you, it would not affect you to  
advantage. 3. Consider that the longer ye be  
thinking on death it will be the terribler when  
comes, serious and suteable thoughts of death  
fore hand would do much to mitigat the terr-

of it, but when death comes violently and suddenly on you and finds you settled and sitten down in the world and will needs have you loosed & raised it is in that case indeed as the *King of terrors*, whereas if ye were dieing dayly and by converseing with death came to have experience as it were of little deaths before hand, that would make death it self when it should come much more easie if especially ye were dieing to your lusts & Idols, mortified to the world and to the things that are in it, death should have in that case but little to do when it came: for it is the cleaving of your hearts to these things and your being glued to them that makes death so terrible, for it will not tryft nor treat, but suddenly and inexorably seperat you & them. 4. Consider the longer ye be a beginning to mind your eternall state and to think seriously of dieing ye will have the more to do when death comes: O! There is much work about dieing even to these who have been thinking on it, how to get faith in Christ right, how to get themselves rolled on the everlasting covenant for salvation, how to be in a patient calm & composed frame to incounter the terrors that accompanys death, how to be weaned from the world and to have their affections heavenly: sure the longer ye put off ye will have the more to do and will readily be the less able to do it: and is it wisdom thinke ye, to leave your greatest & most necessary work to your last, weakest, and unfittest time to go about it? Which yet alace is the lamentably foolish, demented, rueful, and soul-ruinning practice even of many hearers of the Gospel: there is none of these things but it must be done before death or not at all: what's in the bargan or bussiness then?



O what is in it? It's not ten or twentie thousand years happines or misery but an eternity of happiness or misery in the greatest measure and highest degree that can be imagined; and should a businesse be delayed and put off? And thus even it in the Text by which dieing in the Lord is so much commended.

Now before I close this Sermon let me speak word to what it is to die in the Lord, which holden forth as the great and necessarie qualification of them that die with well grounded confidence and warantable expect happinesse; and there are three Scripture phrases that conduce very much to the opening up of it. 1. It implys a being in Christ, as that word is, 2 Cor. 5. 17. *any man be in Christ he is a new creature.* This holds out union with him by faith, when Christ openeth his armes and takes the soul in to himself which flieth to him closeth with and cleaveth to him like a graft that is impted in the stock, or like the manslayer sheltred in the city of refuge; this is the first step and ground of happines and it holdeth with it a new nature and a new life. The 2 phrase is Gal. 2. 21. *I live yet not I but Christ liveth in me; and the life that I now live in the flesh I live by the faith of the Son of God:* And this is a further, when a man by faith is fled to Christ and improves and makes use of his title to him and interest in him for performing the acts of life, this living in Christ or by the faith of Christ expresseth and holdeth forth a new nature and life in the world of life in bringing forth the fruits of the Spirit; this makes the person indeed a Christian man or a true Christian, doing not only the duties of religion but all his moral, civil, and natural actions.

Christ living thus Christian like, as spiritual and from the Spirit, as the word is, 2 Cor. 5. 5. *Living not to our selves but to him &c.* 3. There is *A* *dying in the Lord* here in the Text which follows upon the former; living in him is the way to happiness and dying in him is the very door through which he entereth into the possession of happiness; now this dying in the Lord presupposeth the former and hath somewhat more in it, to wit, as an acting of faith for living in him, so an acting of faith for dying in him, it takes in;  
1. a fleeing to Christ a fresh and of new for refuge, as it is *Philip. 3. vers, 9.* A seeking to be found in him, leaping as it were out of our selves and betaking our selves to him as our ship to sail in through death to life, renouncing our own righteousness of new and closeing with his, yea and renouncing the very acts of our faith as they are acts 2. It takes in a giving of Credit to Christ for bearing us through death, acquiescing in, & resting on him on that ground, sticking close by our grips of him, being well content and satisfied to adventure to goe thorow death in his hand, and having gotten a word from Christ resolvedly to keep the gripe of it, and with old *Simeon* to say, *Now lets thou thy servant depart in peace; Lord I am content to take shipping, as it were, in Christ and in that bottome to saile throw the gulse of death when thou will.* 3. It taketh in a humble quieting and satisfieing of our selves on this ground, not only delyting our selves in him as allufficient, but comforting our selves in our thus resting on him and counting our selves happy in it: something of all these last three we will find holden forth in these called the last words of  
*David*



David his swan-like song when he is going  
 2 Sam. 23. v. 5. *Although my house be not  
 God, yet he hath made with me an everlasting co-  
 nant*; here is the first step, his betaking of him-  
 selfe and flieing for his life to the grace of God  
 Christ holden out in the covenant. 2. He goes  
 ward & concredits himselfe to and contents him-  
 self in this covenant calling it a *weell ordered  
 sure covenant*, able and sufficient to do his turne.  
 O! its a right vessell that cannot have a leak,  
 if he had said, I may sail through death in it safe  
 and not fear. 3. There is his delisting & satisfieing  
 himself in it, his acquiesceing in it, *this is all  
 salvation and all my desire*, its all my heart de-  
 wish *its mensura voti*, the verie outmost measure  
 of my wishes, I need no more & I desire no more.  
 Now when we speak of dieing in the Lord  
 would have you to take all these three steppes to-  
 gether, 1. Studie to be in him, there is no possible  
 dieing in him without being in him, any that  
 would be happy by dieing in him would by all  
 means accept of the offer of the Gospel, flee to  
 Christ for refuge & close with him by faith, and  
 endeavour to put that out of question that ye are  
 in him; O! Make it sure that thou hast given him  
 a soul to save, & acquiesce in him as thy Saviour.  
 2. Live by faith in him, there is none that can ex-  
 pect to die in Christ that never seriously sought to  
 live in him, make it manifest that ye live in him  
 by having another sort of life then brutish men are  
 in their natural state have: God may call a thief  
 on the cross and make him die in Christ that has  
 not lived in him, but none of you can comforta-  
 bly expect that he will deal so with you, and who  
 one is so dealt with, twenty if not a Hundred

even very many die without it : and let me say it  
 it ever at any time God was stricking men and  
 women with stupiditie at death, it is palpable he  
 is stricking many so in this time ; it may be some  
 of you may know God stricking som with stupi-  
 ditie that made a mock of the serious exercise of  
 Godliness in their life time ; therefore I say again  
 make your being in Christ sure , evidence your  
 being in him by your living in him & to him. We  
 shall not insist further at this time on this subject,  
 God calls us all seriously to think on it; sickness,  
 smitting with judgements and death have not  
 readily been more frequent, & if ever there was a  
 time when folk were called to believe and lay to  
 heart such a doctrine this is the time ; it may be  
 there are some here who ere a few dayes go by ,  
 may experience the truth of it, And who knows  
 who these some shal be ? As ye expect happiness  
 learn to die , and as to die in Christ so to live in  
 him : & as the Lord bids *john* write these words,  
 so we bid you read them and think often on them.  
*Blessed are the dead, that die in the Lord, from  
 henceforth saith the Spirit, that they may rest from  
 their labors and their works do follow them,*

## S E R M O N    I I

Revel. 14. vers. 13.

*Blessed are the dead which die in the Lord &c.*

**T**Here is one thing common to all men & that  
 is a natural inclination to ; and an appetite  
 and desire after happiness or blessings, but  
 there



but there are two things wherein the most part of men do exceedingly erre. 1. In seeking blessedness where it is not to be found and in accounting that to be blessedness which is not so, but leave them eternally miserable. 2. That when for glances of happiness and wherein it consists gotten they grossly mistake the way to come at it; these words give a notable description of blessedness, and a clear direction towards the way how to come at it, they shew plainly where it lyeth, let the blind and prejudicat world esteeme of it as they will, *Blessed are the dead which die in the Lord*, that is only true blessedness which the dead in the Lord enjoy, and that is the only way to true blessedness, to be in Christ and to live and die in him.

This is a most concerning subject and singularly futeable to our times; it being probable with respect to these times that the words are spoken we shall therefore proceed to add a little to what we said the last day.

The doctrine which we shall now propose to prosecute lyeth plainly and obviously in the words of the text, they are blessed and happy, they are only blessed and happy that are dead in the Lord Christ, or shall die in him, a voice from heaven asserts it to John, and the Spirit adds confirmation of it, *yea sayes the Spirit*, who is the Spirit of Christ and the Spirit of truth; we shall ere we proceed further in a word or two clear these things in the doctrine which are also the words. 1. What this blessedness is? It is spoken of here as that which is singularly so, its only happy condition that can be truly thought of in all the world, its even to be fully and completely

pleasantly blessed. 2. What is the necessary qualification of these persons who are pronounced to be blessed? Its not these that die, but these that *die in the Lord*, that are thus blessed: and for clearing of this beside what we said the last day we shall now add, that there are two sorts of dieing spoken of in Scripture. 1. There is a dieing in sin, *If ye believe not in me, ye shall die in your sins*, says Christ to the Jews *John 8. verse 24*. And this implies two things. 1. Ye shall die under the guilt of your sins, and under the curse and wrath of God which ye deserve, before death, at death, and after death. 2. Ye shall die in a sinfull estate in opposition to repentance for sin, ye shall slip away and be removed in that sinfull condition, ye shall depart and go off the world in that sinfull state, O sad and sorrowfull departure! 2. There is a dieing in the Lord and this implies two things also just opposit to dieing in sin. 1. That persons in the sense of their sin have betaken themselves to Christ and are freed from the guilt of sin by faith in him and are cloathed with his righteousness or with a right and title to it. 2. It implyeth a breaking off of the course of sin, and the bringing forth the fruits of a new nature and life, by a lively faith in Christ in whom as the true vine they are as so many branches grafted abiding in him and bringing forth fruit to him that his father may be glorified and they manifest to be his disciples *John 15*. Who as they have union with him by faith, so they have communion with him in the fruits of sanctification: these and these only are thus blessed, and this blessedness is restricted unto and intailed upon them only, and peremptorly denied to all others and they utterly excluded from it.



In prosecuting the doctrine I shal, 1. Clear truth of this, that they are blessed, exceed blessed and only blessed who are dead or shal die in the Lord. 2. I shall offer two or three reasons proving that this blessedness is peculiar to the dead, not to any other. 3. I shall speak a little to the use and improvement of it.

For clearing of the first, that they are exceedingly blessed that are dead or, shal die in the Lord, we need to do no more but to describe happiness or blessedness, & we will find it exactly to agree in all its properties and circumstances to that which that are dead or shal die in Christ: O! Sirs! be not on this as a story or some airy notion, but on that which is a great reality, a thing which some of our Christian acquaintance dead in the Lord now enjoy, & which others ere long shall enjoy, and that which by faith in him ye may all enjoy, if ye preiudge not your selves of it? there are three things necessarie to, and constitutive of, true blessedness or happiness, 1. An absolute freedom from all evil, from every thing that troubles, may be the cause of trouble, and from any sin, blameable or unfureable defect or want, for happiness cannot consist or stand with any thing of that kind. 2. A concurrence of all the good things that are necessarie to compleit blessedness or happiness, both which are enjoyed by all that die in the Lord and by them only.

For the first part of it they that die in the Lord are perfectly freed from all evil, which holds whether we look to it more generally or more particular respect to the scope; they are freed from all these evils that an evil time hath witnesse to descend into the particular consideration of

Clear blessedness would not be easie, let us only therefore lock on some general heads to clear it so far forth as concerns the present point. 1. They have freedom from all sin that is the fountain of all evils; the Spirits of just men are made perfect, before the throne no flesh or blood as corrupt is permitted to enter in there, no rebellion in the law of the members against the law of the mind is there, no remainder of the evil heart of unbelief in drawing a back from the living God, nor any wearieing of holy duties but a delightful serving of God day and night, that is, without any the least interruption, for there is not day and night, but constant day in that life then O! Then is that petition so often put up to him in his peoples prayers, *Thy will be done as it is in heaven*, fulfilled, there is then a most perfect doing of his will, *where his servants serve him*, in such Spiritually noble state as he was never served by them on earth; this light vain and unstable heart shall then be established and even fixed as an immoveable pillar in the temple of God, the loosenss of a wavering grudging and wandring mind shall then be quite and for ever removed, and the thoughts of it so strongly stayed in the contemplation of that most blessed object that they shall not for so much as one moment be diverted, there will not then be any the least inclination to, nor capacitie of a diversion; O! What would some give (were it to be bought) for this part of happiness? even to be fully and finally delivered from a body of death & from the many sinfull pranks of it, and the dangerous precipices it drives them upon? 2. They have perfect freedom from all tentations to sin, there doeth not in that most clear and serene



serene upper region breath the least air of temptation, there is no temptation to sin from without as there is no inclination to sin from within and consequently there is a full freedom from all fear of hazard and danger of sinning, no uncleanness comes within the gates of the new Jerusalem; sin and death and the devil being cast into the lake; there is no evil example there, but on the contrary if there were any need of stirring up strengthening and encouraging one of another its there eminently; there is withal there a holy freedom from the difficultie that is in watching here, which though it be a requisite useful and necessary duty in sojourning saints yet it hath with it a painfullness and fear, from which the dead in the Lord even triumphing Saints are perfectly freed. 3. They are freed from all challenges for sin, they have there no troublesome nor disquieting exercise of conscience, the immediat enjoyment of Gods companie so quiets and satisfieth them, that nothing can disquiet them; there they are under no desertion nor fear of desertion, and these are often two sad exercises to the godly here, the challenges of their conscience for sin and the weights on their Spirits because of desertion; there is moreover no lukewarme nor any lifeless Spirituall condition there, but a condition alwayes fresh, lively and at the very best, they are continually praising in the sense of the love of God overflowing them in duty: the dead in the Lord must then certainly be in a most happy condition when they are freed from all these and from all fear of them. But 4 They are freed from all the effects of sin, there is no curse, no wrath, no sickness of body, no anxietie of mind there,

there, no terror nor apprehension of indignation; no povertie no scarcitie nor want to them of any thing there (how poor soever a life they may have here,) but God is all and in all, he by himself immediatly fills the room of all things, and fills up the vastest capacities of the soul; they are also freed from all the tossings and troubles that are here in this lower world, there are no confinings nor finings, no sequestrations nor forefaultures or hazard of losing estates, no quarterings of souldiers to discompose the quiet and tranquillity of families there, which some would think a peice of happiness to be quyt of; there is no reproach, no discredit nor disgrace there, but a *new name* given: there are no mistakes nor jealousies, no alienations nor animosities, no rents nor divisions, no unfuteable passions nor heats there, but a most comely and compleat union and holie harmonie in the praising of God, there is no darkness of mind there, the understanding being perfectly enlightned, no disorder in the affections, but a most exact regularity, no perverseness nor backwardness in the will, but a most thorough compliance in all things with the will of God, all within the man sweetly conspiring in a holy hermonie and in a due subordination to the head; there is no scandal or offence given nor taken there; there is no sadning reports nor ill news there; nay its impossible there can be, since God orders all immediatly: and they approve all that he does, they applaud to, and are well satisfied with all: there are no overturnings of Kingdomes and states, nor confusions or desolations in Churches to marr their happiness there: but they being fully acquainted with the infinitely wise  
pro



proceedings of God, there is nothing that can mar their happiness, suppose they knew all these overturnings confusions & distractions that make us sad here below; they cannot be troubled with the want nor with the fear of the want of any thing, and thus they continue to be for ever and ever; yet this is but a little peice of their happiness that die in the Lord, how smal a portion of it do we know?

As to the other half of their happiness (and O! That ye knew and believed) what the happiness is which they have that are now before the throne, we said in generall that there is in it a concurrence of all good things necessarie for makeing of them compleatly happie; and it must have these four things concurring to this end which are all in their estate who die in the Lord. 1. An enjoying of God the cheife good, for no other thing nor person can communicat true happiness nor make one truly happy. 2. Because there cannot be an enjoying of him without some suteableness to him, therefore a suteableness for the enjoyment of God is required, for we could not, we ought not fully and immediatly enjoy God in the estate wherein we now are. 3 It requires full measures and degrees of enjoying God. 4. It requires a perpetual and eternal enjoying of him, and all these concur, as I said, to compleat the happiness of them that die in the Lord. 1. They do fully enjoy God the chief good, look where *Abraham* is there are they, he is in the Kingdome of his Father, and so are they, and therefore most happy hence it is that Christ speaking of blessedness to his disciples he tells them that they shal sit with *Abraham Isaac & Jacob* in the Kingdom of hea-

then *Matth. 8. vers. 11.* They have places among  
them that stand by, *Zech. 3. v. 7.* They see his  
face & are therefore happy, *Blessed are the pure in  
heart for they shall see God, Mat 5. v. 8.* When  
we speak of enjoying God, it is far very far above  
and beyond what we can expresse; it must sure  
be a great happinesse and delight when the object  
of their delight is no created thing, but the infinit  
and al sufficient God, it must be a pure heavenly  
and excellent delight that flowes from the enjoy-  
ment of God with whom is the fountaine of life.  
2. They are made meet and fiteable to enjoy him  
in a full measure & in a high degree; if we would  
imagine man's understanding to be enlarged to  
conceive of God, and the enlargement of it to be  
very far beyond that which we can now Imagine  
or conceive, it shall be thus dilated and filled; it  
shall then have a distinct & fully satisfying know-  
ledge of the great myserie of the adorable trinity,  
as Christ assures his disciples, *John 14. v. 20.* *At  
that day ye shall know that I am in the Father,* the  
affections shall then be made capacious to receave  
and shall be filled and satisfied with delight in the  
enjoyment of that clearly and distinctly known  
object; it satisfies Angels and must satisfie the  
Spirits of iust men made perfect, it makes them  
happy to behold and enjoy him, and the greatest  
happinesse that the Scripture speaks of, is to be in  
Christs company, beholding the glory that he has  
gotten from the father; and if ye could fiteably  
conceive what condition *David, Paul,* and some  
that have gone a few years or months since into  
that blessed rest are in, it would make you long  
to die in the Lord, and would through grace put  
you to give all diligence in time to make  
that



that happiness sure. 3. As they are made sure and meet to enjoy God in a full measure and degree, so they shall enjoy him in a full measure and degree actually, there is no more desired nor desireable, it is full glorie and full joy, none can imagine or wish more, it being a thing to which there can be no accession made according to the capacitie that they are put into: for though there be different degrees of glorie and some conceive and receive more and some lesse, yet all are fully even filled with the love and loveing kindness of God with that fullness of joyes and these pleasures that are at his right hand: and they have this not in bare notions but most really and in an incomprehensibly way (to us now at least incomprehensible) communicated to them. 4. The enjoying of God is perpetual and eternal, forever and ever without interruption or intermission, its not only a full but an everlasting joy and glory, sorrow and sighing shall then for ever be away, and everlasting joy shall be upon their heads for evermore, the crown is an eternal and immarcescible one even a crown of life that perpetually flourisheth: yet all that we have said falls hugely short of and as to our manner of expressing it, unworthie to be compared with the happiness of them that die in the Lord: if any of them heard us speak of their condition they would wonder to hear us doe it so childishly, poorly, meanly and bauchly: O! That we could stretch our selves to beleive that which we cannot so distinctly conceive of this blessedness.

The next thing I proposed to speak a word or two to, is the reasons why blessedness is peculiar only to them that die in the Lord and not to others.

other

thers; I shal shortly hint at three, the 1. where-  
 is, because only they that die in the Lord Christ  
 are made partakers of his satisfaction, and there-  
 fore they and they only are freed from the curse  
 by believing in him, *John 3. 36. He that believeth  
 in him is not condemned but hath everlasting life,  
 but he that believeth not is condemned already and  
 the wrath of God abideth on him, John 3. vers. 18.*  
 and 36. They that believe have gotten a discharge  
 of their debt, the hand-writing that was against  
 them is cancelled; but they that beleive not have  
 the bond still standing over their heads, and they  
 for their debt undischarged shal be hailed before  
 the Judge and cast in prison where they must ly  
 till they pay the utmost farthing which will never  
 be done.

2. Because they only that are in Christ and die  
 in him are priviledged with the adoption of Sons,  
 and consequently they only have right to heaven  
 and eternall life, to as many as received him he gave  
 power to become the Sons of God, that is to as many  
 as believed on his name, *Joh. 1. 12. And if Sons  
 then heirs and joint heirs with Christ, Rom. 8. 17.*  
 if we be not Sons then are we not heirs.

3. Because only they that live and die in Christ  
 are new creatures; *If any man be in Christ he is a  
 new creature, 2 Cor. 5. vers. 17. And in Christ  
 Jesus nothing avails but a new creature, Gal 6. 15.*  
 except a man be born again he cannot enter into the  
 Kingdom of Heaven. *John 3. vers. 3. And there  
 being none born again but they that are in Christ,  
 and our regeneration and faith in Christ going in-  
 separably together, none can be happy but these  
 that live and die in him.*

We come now in the third placc according to  
 B the



the method proposed to speak to the uses of doctrine, which must needs have many uses be such a high point as holds forth the right way & the only way to true blessedness

The first use then is to put us all to be more constantly exercised how to die well, & that is to die in the Lord; seeing happiness and such a happiness depends on it, & only on it, then sure folkes should be exceedingly concerned to walk by this middle, dying in him as they would meet with happiness at the end. There are many things that press thus as. 1. If peace and tranquillity of mind & confidence be of concernment, then this is of concernment, for how can they possibly have peace if they know not whither they shall go to heaven or hell? 2, If comfort in any thing or all things be of concernment then this is of concernment, for how can men's sleep, meat drink, apparrell, or any thing they enjoy be comfortable to them if they know not that they are in him and shall die in him? That one word may marr all their mirth and happiness that they that are not in him shall die miserable and so lose all other comforts. 3. If it be of concernment to have boldness & confidence to godward at death, this is of concernment; for if death shall suddenly surprize men how can they have peace, confidence or boldness since they are not in him? All the world cannot buy nor purchase a quiet and good conscience to them. 4. If we think heaven or happiness to be of concernment, then this is no doubt of concernment, for heaven and happiness are known to dying in him and therefore let me in the name of the Lord lay it upon you, by all futeable means to endeavour to bear it upon your very hearts to have your peace with God made in time, that you may die when ye will, it may be made sure that it shall

be in him; think ye that to be eternally in heaven or in hell is of little concernment? Its your way of living that makes the difference, as the tree falls so it will ly; there will be no revocking of that sentence nor any change of your state after death; and knows any of you when it will come? Are any sure to get time or grace then to make peace with God when sickness and death comes? Are there not many stricken with hardness, senselessness and conscience benumbing stupidity at their death? Remember therefore that death is coming and study to have this much in your eye.

To prosecute this use a little and to reprove the great stupidity that the most part live in as if they cared not how they die, ( for how live many grossly prophane and Atheisticall men, as if they were to die like beasts? And how many presumptuous hypocrites are there, that think it a very easie matter to die, yea that it is nothing; and how many are there who have frequent fears and convictions especially at death, who yet never come this length to make it sure on good grounds that their sins are laid on Christ, and to make it their great business to have their corruption mortified by his grace that they may die in him? And how many are there that have some good in them who are very lasie and careless and who in a manner let death come as it will? ) We shall ( seeing it is of such mighty concernment ( presse it on you by a familiar laying before you some things that are very ordinarie to men and women at death; we look alace upon death affarr off, but we should bring it near to us and have it alwayes before us, the neglect whereof makes folk very ordinarily to die as they live, and thats not well



For in the Lord: there are four cases or conditions that we most ordinarily meet with in the plural of them that die. 1. We find some senseless and stupid without any fear of God or regard to the souls, they lived a stupid life without all fear and awe of the majesty of God; and they die so, the Churlish *Nabal* died as he lived most stupidly and senselessly; it might possibly be edifying though very sad to speak of the lamentable condition of some gracelesse persons that die among us; therefore put away senselessness and stupidity now along your life, as ye would not die senseless and stupid. A 2. Sort of persons we meet with who have been presuming all their days, and will needs pertinaciously disput it out at their death that all shall be well with them; and though it may be palpably discerned that they are without all due sense of sin and utterly void of grace, yet they will confidently averre that they believed all their dayes, and will not quyt their deluding hopes that all shall be well with them now at death; O! Sirs think ye that to be a good condition; to die without sense of sin, and with wersh, tastless, lifeless, and groundless apprehensions of mercie; dread therefore and deprecate presumption: O! But its hard to get some of you convinced of it, and yet it is a speciall thing that keeps you from coming in good earnest to Christ. A 3. Sort are these that die with some little challenges, and at the best with much doubting, and many fears who have had their own convictions fears and doubtings in their life, and yet never laboured in Gods way, to be thorough in the matter of their interest in, and peace with God: they are affrayed to die, and yet die they must, the faith they had misgives them.

and the strong apprehensions they have of wrath quite overturnes their confidence and hope, the must recompence of living in a doubtfull & doubting condition without serious seeking after thorough clearness: I grant this condition is some what better then any of the former two, and yet an evil and dangerous condition to die in: words spoken to them do neither satisfie nor settle them, for either they have little Judgment or temptations are strong and vigorous, or bodily infirmity is growing fast on them. There is a 4 Sort of self-righteous persons, that please themselves with a hope of heaven, because they have been good neighbours, and lived harmlesly, they were not grossly prophane, they were not drunkards, swearers, Sabbath-breakers nor extortioners &c. But civil and honest, faithfull and just in their dealings and their callings, they had prayer in their families and in secret, they waited on ordinances &c. And at death they confirme themselves from these grounds that all shall be well: we condemne not duties, God forbid, but its a sad and hazardous case when they are mainly laid weight on and stuck to at death: such self-justifiers are brought in by the Lord *Luke 13. Saying Lord we have eaten and drunken in thy presence &c.* Whom yet he boasts away from him: see how the proud and self-justifying Pharisee on such grounds as these is sent away unjustified *Luke 18.* Folks habituating themselves to these grounds of confidence in their life-time makes them stick stiffly to them at their death, and keeps them from seeing the absolute necessity of Christs imputed righteousness, & from fleeing to it for their justification.

The 2. Use is of exhortation to stir up your  
B 3
selves



selves from these considerations to think on death more seriously, and how ye may die in the Lord, and to this end we shall propose three questions that ye would lay your account to be put to answer at death.

1. Think how ye will answer the challenge that death will readily bring along with it & urge you for a satisfying answer unto, where there hath been a negligent life there will be many challenges, yea where there hath been a diligent life there will not be challenges wanting, ye would see how to prevent or answer these; I shall instance only in five of them. 1. When this comes, thou hast stifled many good purposes and resolutions, or suspended the consciencious execution and practice of them, thou hast delayed and put off from day to day the making of thy peace with God, how wilt thou answer that? When conscience begins to reflect and look back and to ask how is all? Is the house out of order though thy negligence? Tell me man what is the reason thou made not thy peace with God sure before this time? Diddst thou shuffle by such & such a duty when thou wast called to it and when it was pressed on thee? Why didst thou forbear to mortifie such & such a lust? Consider, O! Consider how ye will answer such a challenge when ye will not dar to adventure on death, and yet will not be able to put it off, O secure Atheists and contemners of Godliness consider in time what ye will say to this. 2. Another challenge will be this, the conscience will say thou hast been busied in following after some vaine lust, busied about the bigging of a house, about the gathering of some gear or riches, about making conquest of such a peice of land &c. Now what wilt

Will all these advantage thee? And what profite  
 hast thou of all these things whereof thou art now  
 ashamed? Why didst thou set thine eyes on, why  
 bestowed thou so much labour and spent so much  
 time and pains on that which cannot satisfie, on  
 that which is not? What good will they then do  
 to thee? It shall be said to thee, fool this night  
 thy soul shal be taken from thee and then whose  
 shall these things be, what advantage is there or  
 can there possibly be in gaining the whole world  
 if thou lose thy own soul? And O! What grounds  
 of such challenges are there in this generation? A  
 thing which when death comes will stick to and  
 gnaw in the consciences of many of you that bear  
 me this day, even that you have been cumbred &  
 carefull about many things while in the mean  
 time the one thing necessary hath been postponed  
 & quite neglected. A 3 challenge, the ground  
 whereof is alace very common, will be, carelesse  
 sloathfull and idle triffling away & mispending of  
 precious time, and neglecting the great work of  
 salvation, easie letting passe without improvement  
 opportunities of geting good & doing good, when  
 ye shall look back and ask your selves what have  
 we been doing in this our day? And the conscience  
 will answer and say, ye were vainly discoursing or  
 tripling or vaigting & wandering thorow the feilds  
 busied in doing nothing or worse then nothing,  
 then ye will cry but in vaine, O! To have  
 some of these precious opportunities back a-  
 gaine, that we thought little of when we had  
 them: we have past 30, or 40. years time in  
 the world, and yet are no surer of our salva-  
 tion now then when we came into it, but we have  
 much more sin and guilt then we had: Ah! Will



some say we have lived 50. or 60. years & yet not  
 of all that time hath been well spent. A 4. chal-  
 lenge will be folks formality and hypocrisie in  
 worship of God that they came to the Church  
 hear, but slept or wandred & were nothing ca-  
 ful to profit, that they sat down and prayed, but  
 were not in earnest in it, never sought after the Spi-  
 rit of grace and of supplications, it may be they  
 prayed in their families, and in secret, but when  
 the conscience looks back and sees that all hath  
 been but formall and hypocriticall work, that they  
 knew not what communion with God was, they  
 knew not neither cared to know whether their  
 persons were accepted and their prayers heard,  
 they studied not experimentally to be acquainted  
 with the life and power of godliness, O! How sad  
 will this be? And how will it all be got answered?  
 A 5 challenge will be abusing of many  
 means of grace, of many mercies and favours,  
 such as Sabbaths, Sermons, Conferences &c.  
 That ye lived not under heathnish or Antichristian  
 darkness, but where the pure light of the Gospel  
 shined clearly, that ye might have known the  
 right way and would not, that ye might have  
 made use of such an Instrument, of such a Ser-  
 mon, of such fellowship, of such a book &c. And  
 it would have been better with you, but ye did not,  
 ye would not; the conscience will say, here ye  
 were negligent, there ye dallied, here ye wearied,  
 and there ye sat up and gave over, and what can  
 ye now answer for all? There are many in *Glasgow*  
 and else where, that will meet with this challenge  
 if not with Gods Judgments for the sins whereon it  
 is founded: as ye would die in the Lord, for Christs  
 sake, study to prevent such challenges, and to  
 get

get them scored out by timeous turning to God in Christ and seriousness in the way of faith and holiness : for assuredly death will bring along with it many more and many other challenges then most have now while they live and are in health, they will prick and byt in an other manner then quickly transient lighter touches of convictions do now.

The 2. Question we would propose is, how will ye answer some peculiar tentations that death useth to bring along with it ; for tentations are then more sly and subtile as challenges are more loud and peirceing, and the devil is then more then ordinarily busie, and if tentations be then yeilded to, he hath almost win the cause, O ! Consider how ye will answer these tentations ; I shall only instance these five tentations that use to assault and set upon folk at death : the 1. Is a temptation to fretting against Gods dispensation in removing and calling away a person at such a time and under such circumstances, which fretting floweth from a unwillingness to die ; O ! As enimity will be ready to burst out in being angrie at Gods chopping by death at the man in the midst of such a designe & project or before he got such a bargain ended, such a purchase made ; or such a child provided for &c. And if the devil prevail by this temptation to fretting and repining at divine disposal, it will mar the fruit of any thing that might be then expected, and will further estrang you from God that ye cannot come near him, and yet O ! How rife is such a temptation ? Study to walk therefore in a sweet pliability and readiness to die, for if ye go on following one designe after another, and one wordly businels after another without this studie, ye wll be taken unawarfe suddenly surpris-



ed in the midst of them as many are, and be in eminent hazard of being prevailed over by this temptation to fretting and grudging at deaths areasting though by the great and righteous Judge his order. A 2. temptation is to Atheisme, for as folk have lived in Atheisme, so the devil assaults them by tentations to Atheisme at their death, to make them despise death and desperatly to harden themselves against it, and with a profaine and damnable sort of delicacy *Agag* like to throw themselves into the pit; hence many desperat souls who as they rushed along their life at the thoughts of death, so when death comes they trouble not themselves with it, but shak off all fear and study a sort of godless gallantry of Spirit, and seeing they must die they will die, and will not so much as seem to regard it: but will ye that way outface the wrath of God and dar to laugh in takeing the cup of his indignation in your hands? It is true, I grant it is a peace of Gods dreadfull justice that these who have not stood in aw of him in their life, should die Judicially hardened, but such will meet with a most fearfull wakening after it. A 2. temptation is to presumption and hypocrisie, which prevails especially with civil and formal professors, that dought never abide to be evened to hell, nor could ever indure to be called naturall folk: as such did presume and were hypocriticall in their life, so the same temptation sticks to them & prevails over them at death? and them will it may be, speak something of the consolations of God with their mouths when they have no feeling of them in their hearts, and of faith in Christ when yet they never knew the real exercise of it, and will need like the foolish virgins go forth with the  
wise

wise to meet the bridgrome keeping their lamps till their very death; that same principle of Hypocritie that made them dissemble in their life will make them speak many good words for a name at their death; therefore beware of it, hunt not after a name of religion, and affect not to be accounted and to be called somebody; but seek to be sincere, to be really that which ye seem to be, and whenever a challenge comes for this, rather entertaine it and make some good use of it then shake it off, for though ye could pass away undiscovered by man, God will find you out & discover you; & often not a few of such persons make such discovery of themselves, that a discerning eye will see them in their own collours; alwayes I say take notice of it as a mighty temptation, when folk take more pains to fard and paint their condition over with fair words and shewes, then to be reall before God, and be upon your guard against it. A 4 temptation is to conceit of selfe righteousness, & which even some holy men at their death have been more troubled with then any other temptation, and it prevails much with formal professors (such as the Pharisees were) who as they lived in conceit of it, so readily it cleaves to them at death. such will be ready to say, I thank God I kepted the Church, I was never heard with my neighbours, I dealt truly and Justly with all men, it was Gods goodness to me, I was still on the right side, I read, prayed, kepted the Sabbath &c. These are good in themselves I grant, but not to be laid weight upon and lippened to neither in life nor at death as the main foundation of Salvation and consolation, therefore guard against it as a temptation when ever Satan comes to speak a good word to you  
in



in order to merit or deserving. The 5. and last is a temptation to doubting yea to desperation, which is not so frequent I grant, yet it prevails with some who have lived it may be very secure in their life, and when death comes the devil sayes, ye have never sought God in earnest all your dayes, and now time is gone the doore is shut he will not hear you, this may through grace be answered and it would not be strengthened by refusing the offer of Gods grace even then, especially if God call thick, to say so, and some of the senses it may be begin to fail and to be taken away.

The 3. and last Question is to inquire at you what think ye will be your thoughts at death? and I shall draw forth this also into four or five; 1. What will ye then think of the world, of all its pleasures, gains and honours? In health and prosperitie men have big and high thoughts of this and that vanity, project and designe, but what will ye think of all outward prosperity, and of barnes full of corn, of cellars full of wine, and of houses full of wealth and riches, of high places, honours, credit and repute in the world when death comes to summound you to leave them all? The mind will not feed upon them then, the glorie & splendor of them will then grow dim and dark, they will then lose their blossome and flower, the tast and sweet relish of them will then quite vanish: hath not the experience of many men who did swim in pleasures and abound in wealth and honour, verified the truth of this? Have they not found all then to be but vanitie and vexation of Spirit, and have they not some times proclaimed hee to be so? Yea even it may be before death<sup>t</sup> when under some great pain or sickness or some quick

quick and sharp challenge of conscience ; all the man's riches , pleasures , and honours could not then ease his mind. 2 What will be your thoughts of the chiefest grounds ye have to build your peace on now ? Ye can persume now and have no doubt of your Salvation , but at death your grounds will be narrowly sifted, and in sted of a solid assurance, ye will scarce get a harleing thought of it , to say so, in sted of faith ye will readily have doubting , and for hope ye will have fear ; how many at death have been made to think and even to say, they have been but beguileing themselves ? and will not many of you , if God prevent not ; think and say so ? when ye begin to look on eternitie and Gods Justice . and to find that many things ye have leaned unto, will not then abide the tryall nor be able to bear the weight of your souls salvation , nor to answer the challenges which they answered , as it might be, in health ; Hence is it that many at death will cry for a Minister and for Prayer , that cared little for their Company and for that duty along their life , and when the Minister is come they will then tell him they can do nothing, and indeed they can do nothing till grace freely give both to will and to do , but this bids you beware of putting off till death. 3. when ye draw near your latter end , and death comes to sit down on your eye-lids , when the eyes and ears begin to fail and eternity stares you in the face (for I suppose the persons to have still the exercise of their Judgment ) what will be your thoughts then ? may we not Imagine the thoughts of many will be like these of the poor Heathen Emperour *Hadrian* , who bespoke his dislodging soul thus , *O poor soul whither art thou going ?* And think with  
your



yourselves what ye would give for a Sabbath then  
 for one Sermon then, and when relations and  
 neighbours will be weeping about you and ye  
 groaning under a burden of sin and fear of wrath,  
 and also of pain and sickness, and faine would ye  
 stay but ye may not, the soul must go and not  
 one houres delay will be granted, what think ye  
 would ye give then, and at that hour to be suffered  
 to come back again, and stay a while here? and  
 yet that hour is not far off from many of you, from  
 some not a year, from othersome it may be not a  
 Moneth yea possibly not a week 4. What think  
 ye will be the condition of the soul when it goes  
 out and dislodgeth from the body, and when the  
 sentence shall be passed, and when Legions of De-  
 vils shal harl and drag the soul away to hell the  
 place of Torment that was thinking to go to hea-  
 ven; what think ye will be the thoughts of such a  
 soul that in the persons lifetime would have dis-  
 dained & scorned to hear a Minister or any other  
 even it to hell, when it shal be thus unexpectedly  
 seized on & hurried thither? Do ye think Sirs that  
 there are no souls in hell, or that few or none at all  
 are in hazard of being there eternally? If ye will  
 deny neither but grant both, do not then think ye,  
 all they infinitely wrong themselves who securely  
 drive over their time and think not seriously on  
 their dying in the Lord? which is the scope of all:  
 This Doctrine lays before you Life and Death,  
 Heaven and Hell, if ye live and die in Christ, ye  
 shal get life and be eternally blessed, but if ye live  
 and die in your sinnes in sted of life ye shal with-  
 out all doubt meet with death, and such a death  
 as ye heard of in the Lecture, a death that hath  
 the Wine of the Wrath of God without ex-  
 cure

ture in the Cup of his Indignation, and torment even eternal Torment without any the least intermission or mitigation, whereby ye will be made everlastingly most miserable. Lastly is it not think ye of your unspeakable great concernment to think seriously on your living and dying in the Lord, before death come? Let me but put this one question to you; what will be the thoughts of many in Hell, who have gotten fair warning of this ere it come? many of you if grace prevent not will then remember better on this preaching then you will do a day or two hence, ye may reject and beat back a word now, but ye will not get it beat back then, but it will take hold of you, it will gall and torment you, the Prophets do not live for ever, says the Prophet *Zacharie Chap, 1.* But the Word of the Lord will live for ever, it will take hold of them that despised it, it will take them by the throat, as it were, and make them gaspe eternally, The Lord graciously knock hard at your hearts by this so concerning a truth, that it may have access to you, and keep you from slighting of it; *Blessed are the dead which die in the Lord, they rest from their labours and their works do follow them.*

## S E R M O N III

Revel. 14. vers. 13.

*Blessed are the dead which die in the Lord &c.*

**T**Here are some things of such concernment to us that if we go sateably, seriously and singly



singly about them, we can be hardly too much in them, and therefore these four things that are called mans last things, *Death*, *Judgment*, *Heaven* and *Hell*, have been so frequently recommended to Christians as the most constant subjects of their Meditation; and among them all, death ought to have the first place in order at least, it being the door whereby we enter into Judgment, and as men die so they shall rise and may expect a final decision and sentence from the Judge about their eternal state, and the Spirits casting in this to divert *John* and the Reader a little from following the series of the Historie, does put a commendation on it, and says that it is no digression, for his People to bestow some serious thoughts on it.

The last thing we spoke to was a Doctrine from the words as they lye, that they & they only are blessed who die in the Lord; now ere we further prosecute the main uses of the Doctrine we shall speak a word to that which is manifestly implied here. and it is this, that as they are blessed who die in the Lord, so they are exceedingly miserable that die out of him in their sins; for the affirming of the one implies and supposes the other, and it might follow on the former Doctrine as an use, however its clearly in the words and commends dieing in Christ to you all, and serves to stir you up to be serious to make that sure, and therefore we exhort, beseech, and obtest you to count it of concernment even of the greatest concernment unto you, it is to you Men and Women, that we speak and not to walls, to timber, and stones, sleep not neither let your minds vaig and wander, for we are speaking the words of truth, that many of you may be made to find the truth of too late.

In prosecuting this Doctrine, we shal speak a little to the clearing of both the branches of it, and then come to the use. The first branch is, that there are many that die not in Christ, this is clearly implied in the words; Its looked on as a rare thing in the spreading of the Gospel after the reigne of Antichrist to find People dieing in the Lord, he is a rare man a happy man that dies in him. The second branch of it is, that be who they will that die not in him but die out of him in their sins, they die exceeding miserably; we shal confirme the first, and then speak a little to the explication of the second.

For the first, that there are many that die not in Christ, it appears from *Matth. 7. vers. 22.* And from *Luke 13. vers. 24.* These three will confirme it abundantly; 1. The plain words of Scripture where Christ speaketh of Heaven as having, for coming to it, a narrow way and a strait gate so that few enter in thereat, and of Hell and Destruction as having a wide gate and a broad way into which many enter, and when he speaks of the day of judgement, he sayes, many shall come to him in that day and say, Lord, Lord, open to us, to whom he will say depart from me I never knew you, and he will set the goats on his left hand, and send them thence into everlasting fire, prepared for the Devil and his Angels: these Scriptures speak not only of such as are without the Church, but also if not mainly of many visible Professours, yea even of such as preached in his name, and yet say of them that they die not in Christ. 2. If ye will look to the ordinary connexion that is betwixt mens living and dieing, ye will find that the way of the most  
part



part of men declares plainly that they die not in the Lord; for as we shew, mens being and living in Christ must preceed their dieing in him, before they can die in him they must needs be in him; we do not say that all must be and live so many years in him before they can die in him, but that they must be sometime in him before they can die in him, and that they must live and put forth some acts and breathings of a spiritual life, of the life of Faith in him, if it were but a few words to Gods glory and for others edification, or a few sighs, groans, and looks to him; as we may see in the theife on the Cross though his time was very short; And if this being and living in Christ must preceed dieing in him, if ye compare it with the most part of your lives, Ah! how sad a prognostick gives it, of what is like to be your way of dieing? How many are there of you that live still in black nature and were never borne again? If I could classe the lives of the most part I would essay it. 1. How many are living like Atheists not calling upon God at all, casting off fear & restraining Prayer before him? And as these live so they die for the most part either securely or desperatly. 2. How many live in formality & never knew what it was to mortifie the Flesh, or sincerely to aime at the power of godliness, and yet sayeth the Holy Ghost Rom. 8 13. *If ye live after the flesh ye shall die, but if ye throught the Spirit mortifie the deads of the body ye shall live;* If grace be not in the heart and Kyth nor at all in the conversation, ye cannot warrantably expect to die in Christ; except a man be born again he cannot enter into the Kingdome of Heaven: This is a large and great classe and takes in all that live and die as they were borne, & seek not

not after another life then that which they brought with them into the World 3. How many are there that have some outward fairing & paint and yet have no reality of Religion within? Whereby they mock God and dissemble with Men: It is to such that Christ speaks *John 8. 21.* And tells them, *that they shall die in their sins*, and against this sort of men he denounceth many woes 4. Are there not many that live without Faith in Christ? Without which they cannot possibly please God neither living nor dieing, and shall be damned if they continue so, for sayeth the Lord *Joh. 3. v 18.* *He that believes not is condemned already*: Now when all these Classes are laid aside, there will be but few behind; all which proves abundantly the truth of the thing, and that there is but too good ground to think that there are many, very many who die not in Christ. A third ground of confirmation of this sad truth may be drawn from the ordinary way that the most part die in, and pass out of time into eternity: O! how many die securely, stupidly and (as we said before) senselessly, and are no more affected with the thoughts of the immortality of their souls then if they had none at all? How many die presumptuously confident? How many found their faith of dieing well on wrong grounds? How many die doubtingly not knowing what shal become of them? And how many die desperately? So that (alace) there are but few among us that close their eyes like dieing Persons in Christ: and though we will not be peremptour in passing Judgment upon, or in censuring of particular persons as to their final state, yet all this shews that it is no very common nor ordinary thing to die in the Lord.

As for the second branch of the Doctrine, to



wit, that these who die out of Christ in their sin  
die in exceeding great misery. It is also very clear  
for as the happiness of them that die in Christ is  
unexpressibly great, so the misery and unhappi-  
ness of them that die not in him is also inexpressi-  
ble, for they are excluded and shut out from  
God and from all good, and have his wrath, his  
furious indignation, and his most severe Justice  
pursuing them for ever and ever; we shall now  
consider it briefly in these two generals. 1. They  
are put out & secluded from the greatest happiness  
that can be Imagined, & that in all the degrees of  
it. 2. They are concluded and put under the great-  
est misery that can be conceived, and that in all  
the degrees of it. 1. I say they are shut out from  
the greatest happiness, and that is, from the fel-  
lowship of God who is the chief good, from  
conversing with the Lamb, glorious Angels and  
Saints, they shall not have on Saint in all their  
Company, there is not nor shall be the least evi-  
dence of the love of God among all the thou-  
sands in Hell, not one drop of cold water to cool  
the tongue of any of them who are tormented in  
these flames, they have Judgment without the  
least mixture of mercy, I am 1. 13. And that for  
ever without intermission; they shall never have  
the least glimmering of light nor the least slack-  
ing or mitigation of their pain, they shall have no rest  
night nor day; and which aggregeth all even to  
the very height and extremity, they have no out-  
gate nor hope of it, but lye in utter desperation  
under that felt eternal torment; it would be some  
lightening to the damned in Hell if their torment  
were to continue but for some thousands of years,  
yea or but for some millions of thousands of years  
as poor

as poor *Spira* said, that it would have been a comfort to him if Hell had been but for twenty thousand years; but it is for ever. And 2. If we look to the other part of it, they are in this hopeless condition under the greatest misery drinking for ever of the Wine of the wrath of God without mixture in the cup of his indignation, which shall be both their meat and their drink; and their company shall be the Devil and his Angels O! that we were serious in speaking and hearing and thinking of these things; the Odds and difference is both great and strange, in stead of shareing in the Glory of God, of Christ, and of his Angels, to be thereing of the Torment of the Devil and his Angels; If it be a very evil, may the very worst condition, for a Person to have enmity at God in the hight, and to have God an everlastingly irreconcilable enemy furiously persueing his quarrel, though without all passion in him, yet with wonderful horror in the person that is thus plagued, It cannot sure be told to the full, how unconceavably evil and miserable their condition is that die out of Christ, nor what the hazard is that many of you are in, in reference to it.

The first use of this is, for exhorting you not to think it of light or litle concernment how ye die, nor a thing unworthy of your most serious and painfull endeavours to be made sure on good grounds that ye shall die in him; if it be of great concernment to get heaven and to escape hell, to be in Gods company and not in the devills for ever to have love and not hatred to God for ever, and to have Gods love to you and not his hatred for ever (for death casts the ballance:) set O! Set your selves seriously to obtain the one and eschew



eschew the other; and there is no way to win  
but by being, living, and dieing in Christ.

A 2 use, serves wonderfully to check and  
prove the senseless secure multitude that have  
common profession of the faith of these things  
and yet are utterly careless to have this most co-  
cerning question clearly, distinctly, convincing  
and satisfyingly answered, whether they shall  
in the Lord? Certainly there are many of you who  
your souls shall dislodge that will find your selves  
exceedingly mistaken in this matter; O! It  
could pity and lament over the lamentable con-  
dition of many of you who are so senseless, stupid  
and unconcerned, that what ever is spoken of  
life to come and of the necessity of making  
peace with God through Jesus Christ, it is as if  
were spoken to so many stocks or stones as to  
future effect it hath upon you, for who of many  
of you quit their prophanness, formality, hypocrisie,  
and security? Who through grace mends  
thing faulty and amises? Or setts more time  
and seriously about the learning of this great  
lesson of dieing in the Lord? The supine, lasie, and  
gross neglect of all which, bids you look for  
lay your account to meet with the deeper, sore  
and sader challenges at your death and appearance  
before Gods terrible tribunall.

But it may be asked here, what is the reason  
that so many die out of Christ? How can this be  
seeing they have no happiness, but so much and  
great miserie by it? How cometh it to pass  
so many take the one way of living and dieing  
of him, and so few choise the other way of living  
to him and of dieing in him? To insist long and  
large in answering of this question would lead

to give reasons why men shun and decline the study of holiness and will be prophane, why they despise the Gospel and embrace the world and their lusts; but to leave such generalls we shal speak a word or two more particularl and closly to this, why it is that so few die in the Lord? And the Reason is this, because the faith of these generall truths that there is a heaven and a hell, a life eternal & a Judgement to come, is scarcely received by the multitude of the hearers of the Gospel, yea the very faith of their own dieing in particular (though they know they will die and though experience may teach them the same daily) sticks not into their hearts; who are they that believe practically and with particular application that they Will die & come to Judgement, & that they shall be put into an eternally unchangeable condition after death? And if this be not indeed beleived then to allude to the Apostles words, *I Cor. 15. Our preaching is in vain and your faith is but vain;* that these things are not really beleived we hinted before when we began to speak on thir words, & the practice of most undenyably proves it; for though all in word professe they believe that they will die, yet who are they that on the matter mind not to cut live this day, and the next day, and the day following and so on? So that in effect it turns to this, they would live eternally here; and this is a root-evil or an evil root that destroyes many souls; most people are like to these spoken of in the dayes of *Noah, Matth. 24.* Eating and drinking, marying and giving in marriage, suffering one day to come and another to go, all death come and surprise them ere they be war, and then are they confounded and put through



through other, to say so, with the very thoughts and appearances of it: if men were seriously thinking on death and Judgment and particular reckoning with God and were really living these things, is it possible they would delight themselves in their sinfull lusts and pleasures and have their affections so glued to a present world? No certainly, the thoughts of death and Judgment would put gall and wormwood in these things and imbitter them. A 2. Reason may be drawn from peoples gross mistakes about the right way of dieing, they take dieing in the Lord to be quite another thing when indeed it is for even as folk mistake all other duties, so they mistake this, they take that for repentance, faith, & for holiness, which is not repentance, nor faith, nor holiness indeed; so they take that for dieing in the Lord which is not dieing in the Lord and here we shall touch on two or three things which we conceive many take for dieing in the Lord wherein yet they are exceedingly mistaken. 1. They think if they can die without any public scandal or known sin, or without challenges, if they can get their presumptuous conceits and good opinion of themselves kept up to the grave (as if it were enough to say Lord be open to us (and if they can go away calmly and quietly like these spoken of, *Psal. 73. ver. 17. Who have no bands in their death*; that then they are well enough and die well, but this is a great mistake. 2. They trow they die well if they have with a sort of hope that it shall be well with them and for this they will toughly debate, and when Christ comes and tells them they are beguiled they will hardly trow him, but rather as it were

alledge that he is mistaken and they are not the  
men. what? Have we not eaten and drunken in  
thy presence, have we not heard thee preach in  
our streets, have we not been at many preachings  
and communions? We have always had a good  
hope towards God and why should we now fear  
death? O! The strong presumption that some die  
with? And this is another great mistake. 3. Some  
think if they can die after some prayers and con-  
fessions and that which they think to be repent-  
ance, all will be well, these things indeed if they  
were reall, were good; but how many play the  
hypocrit egregiously in them? There are not a  
few that fancy they have the grace of repentance  
because they have some sadness for sin, or some  
little anxietie for a few challenges, who yet never  
look seriously with the corruption of their nature,  
and the quarrell that God hath with them on that  
account, Nor ever fled to Christ for refuge, but  
go away in their fit of carnal sorrow, and this is  
another great mistake. 4. Some lay down a  
mould of religion of their own, and if they have  
a civil life with men, and some formality of Reli-  
gion towards God, they think themselves well  
enough; how many such are there who thus break  
their neck at death? O! sad mistake.

A third cause of folks not dieing in Christ may  
be this, that there are many who have some right  
thoughts and apprehensions of dieing well, but  
they never seriously endeavour to bring them to  
practice, they seek not to have their practice an-  
swerable to their light, they in effect make a pri-  
soner of their light, by putting a guard of corrupt  
affections about it: for either they take an abso-  
lute dispensation to themselves, as to some parti-



cular lust or sin, or a liberty for such a time, when that time is by they intend to quite & abandon such a lust and to think on death, but they will not quit it yet, nor prepare themselves for dying; they must needs first have their families in such postour, they must have their children, or such child provided for and disposed of, they must have such or such a business put by their hand first; not knowing or not considering that this hardens them and that they dayly become further slaves to such things, and that Judgment may surprize them unawares, before their time come; there are many that will not deny but a strict way of holiness is requisite; but they do not, they cannot prevail with themselves to fall about it yet, and are like that ill and sloathful servant who because the Lord delayed his coming, went to sleep and drink and to take his pastime, but his Master comes in an hour when he is not looked for, and finds the servant awar, and on the sudden appoints him his portion with Hypocrites; Ah! is it not the case with the most part, who if they get such a sickness put by or such a cross dispensation over, they think that Christ will bid a while longer, and still they put off till it becomes too late.

A fourth cause may be this, that few are serious in going about these things that concern death, or in minding what will be their own case at death; few very few make conscience to examine themselves and to search their bygone ways, and therefore they know not their hazard; and among many advantages of self-examination this is a special one, that it notably fits, through Gods blessing, for dying in the Lord, whereas when it is neglected, souls are kepted still securely

ing and accounts lye over uncleared and unadjusted, they neither distinctly know their danger nor their need of the remedie; all their Prayers are by guess and at hap hazard, as it were, neither can they comfort themselves in any duty they go about; we name these things not only, that ye may know them, but that ye may shun them, and that ye may withall learn to draw some directions and duties out of them for your practice.

We come now to a third and main use of the general Doctrine, seeing it is of such concernment to die in the Lord, as it hath eternal happiness depending upon it, let all of you seriously set your selves to fall about such a way of living, as when death comes ye may die in him; As ever ye would attaine to this happiness and eshew this miserie whereof ye have been hearing, take I say, such a way of living as death may find you in him.

To clear & press this a little I shal speak a word to these three things. 1. Somewhat further to what dieing in the Lord is. 2. To some rules or directions that all, who would solidly comfort themselves in the hope of dieing in the Lord, would make use of, and walk by, in their life. 3. To the necessity of takeing these directions and walking according to them, even as ye would have the comfort of these that die in the Lord; and of doing this speedily without delay or dallieing.

For the First, we shal not insist in it haveing touched on it a little before; what we would say of it now, we shall briefly sum up in these two. 1. To some things that are in the affections that accompanie a person that dies in the Lord, or in some properties that go along with it. 2. In something of the grounds that these flow from.



For the first, there are these three things or properties that goe along with dying in the Lord, with them that die in him, that are exceeding desirable: 1. A dying willingly and chearfully not goeing to death as to a prison, but as through a trance to a palace, Its a dying as old Simeon said, *Luke 2.* Now (saith he) lettest thou thy servant depart in peace for mine eyes have seen thy Salvation; though death be the King of terror he hearkeneth to it; or it is a dying as Paul died who desired to be dissolved and to be with Christ as being best of all, 2. It is a dying with holy confidence and boldness, not with fear and terror or anxietie, doubtfully disputing what will become of them, but being confidently assured of mansions in Heaven; *We know*, saith the Apostle *2 Cor. 5. vers. 1. 2.* If the earthly house of this tabernacle be dissolved, we have a building of God a house not made with hands eternal in the Heavens for in this we groan earnestly, desiring to be clothed upon with our house which is from above: being confident that at death his happy condition will be but as it were beginning to die in Christ make a man to set himself boldly against death and all its terrors. 3. Its a dying not only with peace and quietness but with complacency and satisfaction, and even so that if the soul had its wish it desires no more, the man does not fret nor complain that he is taken from a good and plentiful estate, from a fine and commodious dwelling from friends and relations, from honour and repute in the world &c. But he dies with contentment being fully satisfied with his right and look to the fair inheritance above, this we may see in David, who sweetly sayes and sings, *2 Sa.*

23. 5. *This is all my Salvation and all my desire, although he make not my house to grow: and therefore he will Psal. 23. Walk resolutely through the Valley of the shadow of death and fear none evil, because the Lord is with him: and indeed it is no small matter to die these three wayes, willingly, cheerfully, confidently and boldly, and with quietness, contentment, and satisfaction. But secondly, the grounds that these three flow from do mainly answer and determine the question, for its not a counterfit willingnesse, nor a natural boldness or manliness of Spirit, nor a carnally secure peace and quietness flowing from senselessness, but such willingnesse, boldness, and quietness as come and flow from these three pregnant grounds: 1. From peace with God through Jesus Christ, the soul having really fled for refuge to Jesus Christ and committed it self to him: faith sayes, that is a good, sure throw, and everlasting bargaine, and so the man rests on it and hath peace, 2. From a good conscience giving a good testimony, which is an excellent ground to come before Gods Judgement with; the testimony of a good conscience either in respect of an endeavoured blamelesse life, or if the man have not so good a conscience in that respect, but many failings and so many challenges, yet he hath a good conscience in respect of its being sprinkled with the blood of Jesus, through whom all his failings and transgressions are pardoned, which also takes in a good conscience of sincere endeavour to studie holiness. The third ground is, a lively and distinct frame of Spirit, whereby faith hath some present acting on Christ, and on the everlasting Covenant even in death, that the soul is by and by to meet with;*



we will not say but there is a difference among thir three ; the first of them is simply and absolutely necessarie ; and the second is necessarie also in one of the two forementioned respects : the first may not be alwayes necessarie ( for a believer may die in the rage of a fever, in a fit of high stemper , or in a stupified palsey (yet it is always to be pursued and sought after , with submission to Gods blessed will , and it conduceth much to the beleivers confidence and comfort, to have some present actings of faith in a distinct way on Christ and on the Covenant of grace.

I suppose now that this is such a sweet condition to die in, as there is none of you but would desire to be in it at your death ; but let me say it, the most part takes not the right way to attaine it : Therefore in the second place let me speake a little to these rules and directions that ye must needs seriously , and in the strength of grace endeavour to live by, without which ye cannot with well grounded confidence promise to your selves these comforts at death, & the blessedness that follows it.

And for the more clear prosecuting of this, I shal first, in a word put by that which is not the way of dieing in the Lord. And then secondly, I shal at greater length propose to you the way wherein ye should walk, in order to the attaining of this desireable end.

First then, it is not the way of dieing in the Lord, to die in external quietness, & with all our friends about us , or in a sort of calmeness with little paine or sickness, many heathens, many carnal and civil men, and many hypocrites, have died that way : Its but a common outward thing, and many may, and do slip quietly into the pit. Nor a. is it

it to be much taken up with bare wishings and desirings to die so, nay nor with some esteem of dying in the Lord, it is good indeed in so far, to wish and desire it, and to esteem of it, but *Balaam* who had a most miserable exit, and made a very wretched end; came that length, *Numb. 24.* And yet this is a great part of many folks Religion, yea, the almost all of it, who it may be will now and then commend it when in a good moode. Nor 3. Is this the way of dying in the Lord, to have some coldrise Prayers to die so, & to be good friends with God, as we use to speake, there are none so graceless but seeing that they must needs leave the world, would rather be in Heaven than in Hell, and will readily have some general desires after it, & words of Prayer for it, but that will not do the turn, *for many will seek to enter, that shall not be able: Luke 13. v. 24.* Many will pray to be taken to Heaven that never walked, neither loved to walk, in the right way to it: Nor 4. Is this the way of dying in the Lord, to be takeing some pains in the externals of holiness, to be hearing preachings and frequenting Communions, if that be all, it will not do the turn neither: It will not be sufficient that ye heard Christ preach and sat at one table with him: halving of holiness is no holiness, to be almost a Christian will not make a Christian indeed, there is a necessity of being a Christian altogether: to have half holiness, & to be almost a Christian only, will be but to be half saved, & that will be indeed no salvation, but will period in eternal damnation, and so cannot be dying in the Lord. Nor 5. Is it to die with a perswasion in our own mind, but ill grounded, that we are in him and that all shal be well, many take themselves



to be well and in a good and safe condition, because they trow it, and fancy that they are so, and they are very unwilling and loath to let themselves think ill of themselves: When we speak then of dieing in the Lord, it must be such as will abide Gods tryall, and it is not he that commends himself, but he whom God Commends, that will abide his tryal and be approven.

But Secondly, what then will do it? may you say; we shall (as we promised) commend to you some rules to walk by, for attaining this end of dieing in the Lord; and ye shall take them in several directions, but we will not now in the close of this discourse enter on the particulars, only take this word in the general; that all these who propose this end to themselves, would previously take along with them their three necessary antecedents; 1. That they have their peace made with God through faith in Christ, and that they see well they be not living with a standing quarrel betwixt God and them, for its by faith that we are united to him, and without faith we cannot be in him, and so cannot possibly die in him. 2. This would be taken along, not only to have faith in Christ, and our peace made with God through him, but to know that we have it, to know in whom we have believed; It is true this is not essential as the former, yet it is hardly possible to die comfortably and confidently without it, therefore Christians are exhorted, *2 Pet. 1 Give diligence to make your calling and election sure.* 3. That they be exercised to keep a good conscience in all things, and alwayes towards God and towards men, Its impossible in an ordinary way to die well except folkes endeavour seriously and singly to

to keep a good conscience along their life, and to squar the same according to the rule of the word, and walk sateably to their profession; All these three are put together by the Apostle *Peter*, 2 *Pet.* I. vers. 5. He wills them to whom he writes, to add to their faith the exercises of the other graces of the Spirit, then *vers.* 10. He exhorts them to give diligence to make their calling and election sure: and then by so doing, he assures that an entrance shall be ministred to them to the everlasting Kingdome, which is as if he had said, by fastening your faith on christ, by the exercise of grace, and by studieing to make your calling and election sure by well doing, a wide door shall be made to you at death to enter into Heaven, and ye shal have the greater comfort and confidence to lay down your life; whereas on the contrary when Christians do much neglect the fastening and fixing of their faith, the exercise of grace, and the makeing of their calling and election sure, the entrie is strait and difficult, and others that altogether neglect these things, do find the door quite shut and no entrie at all: If there were no more spoken but these three words, to be in Christ by faith, to live in him by the exercise of faith and other graces, keeping a good conscience towards God and man, and to make your calling and election sure, they might furnish you with work and duty to take you up all your days; and they may also serve to convince and reprove many who vainly intertaine themselves with the hope and expectation of dieing in Christ, but do not at all betake themselves to this way of being, and living in him, even to go with a blecked face and a stoped mouth to the throne of grace.



and cordially close with Christs Offer, being content to adhere to him for righteousness, and utterly to renounce their own, and then in a way of diligence in dutie, and by the fruits of a new nature and life, to evidence their union with him: this is the very marrow and substance of what we would be at, and that which is the hinge of our salvation, even the right exercise of faith for righteousness, the right exercise of grace for sanctification: and the right setting of ourselves ere death come, to have the grounds of our interest sure and clear: But such of you as have taken no pains to walk in this way, but still walk on, and continue in your own old carnal way ye cannot warrantably expect the benefits and comforts that flow from faith in Christ, and from walking in him, and these are, to die in him and to reigne with him: now God himself bless this word and make it useful to you.

## S E R M O N IV.

Revel. 14. vers. 13.

*Blessed are the dead which die in the Lord &c.*

**I**T is ane easie matter to speak and hear of the most spiritual and highly concerning truths, in comparison of what it is to make them practicable and hence it cometh to pass, that so many speak and hear of them, and that so few practise them, & that the neerer that truths or duties come to press upon us the mortification of our lusts, and to abstract us from the world, or to prepare us for dying, we are the loather and the more reluctant to engage

engage in the practice of them, and to keep close at it; Its a hard and difficult business to be both living and dieing at once; though every man living may be said to be dieing dayly in so far as he is hastening to it: And therefore seeing what follows concerns your practice, and is the maine & most material use of this great doctrine, let one and other hearken diligently and give ear to what we are to say from God on this important subject, with a serious purpose and resolution to practise, for it will not otherways be of advantage to you, and ye Would so prepare yourselves through grace to hear, as ye may firmly resolve to keep that which is of so great and everlasting concernment to you.

We left last occasion at an use of exhortation, commending to you the right way of living so as when death comes, ye may have some well grounded hope of dieing in the Lord; And we proposed three things in prosecuting this use to be spoken of. I. What we called dieing in him, and we shew it was to have solid faith & cleareness of Interest in Christ, cheirfulness and comfort, quietness & satisfaction in dieing, a most desireable & comfortable condition when we enter the lists with death, even to have this confidence that we are in him and shall die in him.

We come Secondly, to some directions that are so many steps in the way to the attaining of this comfortable end of dieing in the Lord, we entered on them in General, & now are to prosecute them a little further, through the help of Gods grace; before we could be particular in directions, we shew that these three things behoved to preceed. I. There would be fleeing to Christ by faith, and making



making peace with God through him. 2. There would be endeavouring to make our calling and election sure by well doing, for though our Justification before God depend not on our cleanness in this, yet much of our comfort and confidence depends on it, and it is no doubt our duty to labour to make it sure. 3. There would be a holy walk whereby we may have a good conscience at Christs appearing, for there can never be boldness & confidence where there is a stinging conscience within, and challenges for sinning against light.

To proceed then more particularly to these directions, how to live as ye may die well, wherein if we should be large and say all that might be said to this purpose, it would lead us to speak of all the duties of holiness, and that with a respect to all the duties of our life, sickness and health, prosperity and adversity &c. To our particular and general callings, and to all events; for as we carry in these, so we may expect to die, but these being general we shall pass them, and only propose some five or six directions in order to mens dying in Christ, as the great scope of this doctrine.

The first direction is, seek to establish yourselves in the faith of these general truths that concerne your dying, especially to be established and confirmed in the faith of death, judgement and eternity, wherein it will be either well or ill with you for evermore; And this is not only to have a general conviction of the truth of these, but by meditation to draw them down to particular application to your selves, that ye will die, that after death ye will come to Judgment and be eternally happy or miserable; for as we said before,

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one of the great evils that cherisheth Atheisme, is mens living as if they were never to die so then it is a foundation of well doing, solidly to beleive death, judgment, and eternity, and they can never live well who lay not this for a ground, that they will die and come to Judgment, and who consider not what will readily be their challenges at death, that they may seek to answer them now, and what may be their tentations, that they may be guarded against them : Therefore ye would be established in the faith of these generals ; and endeavour to draw death and judgment near to you, you would persue them close in your meditation ; Suppose that death were this very night approaching you, consider with your selves if ye durst appear before Gods tribunal to be judged : more of this in our thoughts would help us, through Gods blessing, to mortifie lusts, and to give death little to do when it comes : But the truth is, the most part never think seriously on death, and because they desire not another life then the present, they shun to think of death : I commend the necessity of this to you from the great averfness that your carnal hearts and humours have from the serious and stayed thoughts of it, I poss you that are given to pleasure, can ye indure to think on dying ? And you that are glutting and surfetting your selves with the world, Do ye abid to think on that word, *Thou fool this night thy soul shall be taken from thee, and whose shall these things be ?* And you that are prophane, do ye think on that sad sound of the trumpet, *Arise dead and come into judgment*; that word of Job is meet to be called along with you, *I know thou wilt bring me unto death*, though the good man was mistaken in thinking



thinking he would die at that time, yet he knew he would die ere long, and be brought unto judgment after death, and carried along with him the thoughts of it: And if we would be induced to try our preparing for death by these thoughts, how few of us would be found to mind it, though it be of everlasting concernment? Ah! how few hours are taken to think upon it? If ye were to come before men or an humane court with a cause that much concerned you in the world, how would ye think of it before hand, and think of it again? and yet the most momentuous of these are but very trifles, being compared with this great cause and case of conscience, how ye shal die, & appear before the great God his Judgement seat.

The second direction is, that though all duties of holiness be requisite, yet there are some particular duties that ye would in a special manner make conscience of (without neglecting any other called for duty) as having a special influence on preparation for dieing, & as coming nearest (to say so) to death, though much slighted. As I the dutie of *self searching and examination*, we would be very impartial in self-examination & in computing with God; If men (as *Solomon* exhorts) should see to the state of their herds and of their flocks, much more should they see to the condition of their souls: Is it possible think ye, to die confidently and comfortably if ye be not acquainted with the state of your spiritual affairs, and endeavour not to have your accounts with God stated and adjusted? If there be a plague on men it is in the neglect of this; and if there be an aw-band and restraint on their Spirits from unscreable latitudes and looseness, its the conscionable practice of duty; that

that which makes death so terrible to many, is there living, some 30. some 40, some 50. some 60. years; without having ever endeavoured to fit their accompts with God, let be to have them discharged. 2. The exercise of *repentance* (which is alace! a rare thing even among Christians in these dayes) is a special duty to be gone about in order to our dying in Christ, that when we see our selves wrong in any thing (as many wrongs may be easily found in the forementioned search) we let them not lye over, but be earnest with God till we get a discharge, and that cannot be gotten till repentance be exercised; where this grace of repentance is, it hath faith always with it, and it makes the heart tender, and removes challenges which make death terrible, it is also a great enemy to security, presumption, and pride, and keeps the heart withall melting, and much in pouring out it selfe before God; the want whereof in these dayes kyths in the coldness of our duties of worship, and in the carnalness of our walk; however they that would die in the Lord, would studie to be found much in the exercise of this grace (we do here indifferently designe these, duties or, graces,) for if repentance be called for when the Kingdom of Heaven is near, then sure it is called for, when death is near, and there is nothing more requisite then a kindly penitent heart as a spurr to chace to Jesus Christ, when we are to meet with him at death. 2. A third duty, is the exercise of *Mortification*, it is a painfull but a profitable dutie, to be crucified to the world, to die to our lusts and carnal delights; by mortification we mean not only that which takes away the dominion of sin, and sets on to the study



study of holiness, but that which plucks up the roots and tapouns of sin, and slayes the motions of it, and as it were, weids it out of the heart, that which puts you to mortifie your distempers and passions of invye, anger, prid, inordinat desires &c. And to seek to have your affections heavenly, which notably fits for dieing in the Lord. A fourth duty that would be carefully practised, is *Sobrietie*, let your moderation, sayeth the Apostle, *be known to all men, the Lord is at hand*, mortification looks much to things in themselves sinful and unlawful, I say much, though I will not say only, and sobrietie looks to things lawful in themselves, wherein insobrietie is the baine and plague of many, who being so glued to the things of a world, and to these delights and pleasures which are lawful in themselves, and whereof a moderate use is allowed, that they are entangled and fettered with them and made as unfit for dieing, by their insobriety in them, as by their doeing of some things that are in themselves sinful, O! how doeth inordinat love to children, friends, lands, houses, farmes oxen, and to the married wife, unfit them for dieing, therefore the Apostle exhorts Christians, *1 Pet 1. To gird up the loins of their mind, to be sober and hope to the end*; for when men are unsober in the use of the creatures, they are like to those that have long garments which take the feet from them, as it were, and impeded them in their walking and at their work, when the affections hang loose and drag on the earth and the things that are in it, and the mind takes liberty to vaig & roave after these things, the man cannot be buffie at his main work, or make progresse in his Journey to Hea-

Heaven; but sobriety fits him for his work and makes the way easie to him, makes him well content with his house or place and station and with whatever is his condition and lot in the world, it suffers not his affections to be entangled with them, it makes him *So to use this world as not abusing it*; As the Apostle exhorts, 1 Cor. 7. To have a sort of sanctified denyedness to a lawful use of the creature-comforts, that the heart be not gluttoned and surffeted with them, from which, our blessed Lord Jesus doeth most powerfully diswade, *Luke 21. vers. 34.* Where he sayes, *Take heed least at any time your hearts be overcharged with surffetting and drunkenness and the cares of this life, and so that day come upon you unawares*; where he plainly insinuates (which is strange and little believed and considered) that there is an overcharge by cares about the things of this life lawful in themselves, as well indisposing and unfitting for death and Judgment. as an overcharge with surffetting and drunkenness is. This sobriety prepares for dieing in the Lord, to which preparation on the contrary, an overcharge with worldly cares is a mighty impediment, as these words of our Lord but beyond all debate, especially when these two are trysted together, a distempered mind with such worldly cares within, and many tentations and stumbling blocks from without.

A third direction is, they that would die in the Lord would carie the thoughts of death along with them, as if every day and moment were their last, and as if they were just now to appear before God, and as if they were holily indifferent what hour or moment he would call upon them,

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for God hath set ( as to our knowledge of it ) no time precisly to our living here : it is observed by some on *Eccles. 3.* That there is a time for every thing, a time to be born, a time to die, a time to laugh, and a time to weep, but there is none for living, for none can say I must or I shal live till to morrow, therefore he bids the porter watch, and would have all standing with their Armour on them in a watchfull posture, waiting for their Lords coming that he come not on them unawarse; *nunc age quod moriturus agas*, do that now which thou wouldest be found doing when death comes, hath been an old and excellent saying.

It may be objected or queried here, is it possible that a believer can alwayes actually remember Christs coming and carrie the thoughts of death along with him? *Ans.* It is in this dutie as in others, as when it is said *do all to the Glory of God*, it is not so to be understood as if we could actually mind it all-along in every thing we do, our minds being but finite, and so unable actually to mind many things or different things in the same instant of time or at once, that is impossible, but as there is a habituall minding of the glory of God, so there is a habituall minding of Christs appearance, which implyes these three things. 1. That when in cold blood (to say so) and at our selves, we resolve to wait for, and carry our selves suitably to the expectation of his appearing, and to do nothing that we would shun or think shame of, or would not desire to be found doing, if we were appearing; which is in effect to be continually on our watch. 2. That when ever we take our selves napping, we stir up our selves to an actuall minding of it, and endeavour to squair the actions of  
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our life accordingly, asking our own hearts, if we durst do this or that if he were to appear, and accordingly to be swayed with the aw of his appearing. 3. That in our ordinary walk, we be often reviveing the thoughts of Christs appearing, putting our selves often in mind of this rule, even to walk so as if he were immediatly to appear; hence believers are often stiled in the Scripture, waiters for, and lovers of, his appearing; and hence also the duties of watching is so frequently commended to them: so then we would not have this so universally to be understood, as if beleivers were to do nothing more, nor if it were spoken by a voice from heaven that they would presently die, or that Christ were presently to appear, for then they would leave many actions undone, and leave off lawfull Journeys and Voyadges, and other actions they are called to, but the meaning is, that we endeavour to be found in, or at, nothing, we will think shame of when he appears, and in all things alwayes to keep a good conscience, a conscience void of offence towards God and towards man.

A fourth direction is this, these that would die in the Lord would be timeously acquainting themselves with the cross of Christ & not seeking after a pampered life, or to have the world at their will, but learning to fold, bow, and stoup to difficulties and straits: not that I would have any procureing crosses to themselves, but as they would not procure them, so they would not peremptorly determine to eshew them when the Lord calls to take them on, and bear them; But 1. They would cary along a resolution to fold to crosses when they come. 2. When they come, they would  
neither



neither with sinful anxiety, seek to shun them, nor would they ly down discouraged under them, but denie themselves, take up their crosse pleasantly, and cheerfully, and follow Christ. 3. They that have personal freedom from croses would kindly sympathise with them that are under the crosse, Hence *Solomon* sayes, *that it is better to be in the house of mourning then in the house of feasting, Eccles. 7. vers. 2.* There is a greater good to be had there nor in the house where there is banqueting, revelling, and carrousing; The reason is, because few living in prosperity are content and disposed to die, and adversity doeth best loose folks grips from the world; O! it is hard to be glutting in the things of the world, and to live in a prosperous and plentiful condition, and not to be withdrawn thereby from spiritual things; Therefore is the crosse and dieing to the world so much commended, for little crosses are, as it were, bits of death or little deaths and peices of the curse, as well as death it self is (though by the death of Christ they are turned into blessings to beleivers) and if we be habituat to these little deaths, there will be a much easier yeilding to the great death, and lesse to do when it comes.

A fifth direction is, that we studie to die dayly, and it is drawn from the Apostles words, *1 Cor. 15. 31. I protest by your rejoycing, which I have in Christ Iesus our Lord, I die daily;* which not only sets out his hazard dayly, but his seeking to prevent death, in dieing while he was living and ere death came, and it implyes, 1. A conviction carried along with him of the necessitie of dieing. 2. A looking on the continual hazard of dieing; 3. A preparation for, and continual read-

readiness to die: and 4. An activeness in assaying to die, or an acting of death, in a manner, before death come: We would follow the same way and be frequently putting ourselves before Gods barr, and considering how we will answer deaths call, bowing our stubborne humour that it may not be found untractable at death, doing that every day that we would be found doing when death comes, studieing to have all things in that order that we would desire to have them in then, and habituating ourselves (as I said) to dieing; when going to our Prayers in the morning, to put ourselves in such a postour as if we were no more to go abroad in the world, and lying down at night, as if we were not to rise again in the morning, and when we speak or do, to speak and do like men that have not long time to live after our speaking or doing.

The sixth and last direction shall be this, that we would put in practice what your own conscience, your light according to the Scriptures, and the means ye have, hold out as necessarie for making and keeping of your peace with God, and keeping off of a quarrel betwixt him and you: This ordinarily is one of the main challenges that meets folkes at death, that they have suspended the practice of many things they were convinced that they have shifted, delayed, and put off reasons and opportunities of called for duties, and have sited down on this side of them: that they have reformed such faults as they were convinced of &c. It is commonly said of laws, that we need of one law to make other good laws be in execution, and so have we need of some one direction to help us to make other directions practicable



practicable, according to that word, *Eccles. 9. 10.* *Whatsoever thy hand findeth to do, do it with all thy might, for there is no work, nor knowledge, nor wisdom, nor device in the grave whither thou goest;* we are all posting on towards our grave, and there is no doing of duties nor mending of faults there; therefore whatever the light of the word, and of our conscience well informed thereby, clears to be duty we would be serious and diligent in the doing of it, and in the doing of it without delay; and if this one thing were made conscience of, it would do more, through Gods blessing, then many: your consciences are convinced I suppose, that the former directions are very helpfull, and that such as live thus will die the better, but alace! Many of you do not so much as think on them let be practise them; it may be they shall not be in your thoughts till this day eight dayes, and when it is so to what purpose are all directions, for what use serve they? Are they not, think ye, useless unless they be put in practice? Therefore put not by this as a thing of little concernment; death is the door to heaven, and death is at the door: and living well is the way to dieing well, and as ye would live and die in the Lord, ye would lay weight on these directions, and fall about the practice of them in the strength of his own grace.

But before we proceed any further, though there may be a conviction that what hath been said is all true, yet there will be an inward murmuring against it with many profaine persons and readily two objections will be started by such.

The first objection will probably be this, if none die well but such as be take themselves to  
such

such a way of living, who will or can die well? Such a life is impossible to us, therefore we will hold on in our own way and hope well: many when they hear such doctrine are ready to think and say as they did, John 6. Who after they had murmured at Christs discourse, said *vers. 41. This is a hard saying who can bear it?* We shall by this means, will they say, be restrained in our liberity, we shall thus be put to haunt alwayes the house of mourning, and never suffered once to laugh or smile (although that be not our meaning, to keep men from being mirry and chearfull when called to be so, but to keep from being carnall, and to set just bounds to them in their mirth): But for answer to these mens question, we would: 1. Ask them this Question, is this the truth of God that such as would die in him must aime and endeavour to live as we have said? Is living well the way to dieing well, and dieing well the gate to Glory? If so, will it then, think ye, be a satisfying answer to God to tell him, that though this way of living is the way chalked out by thee for dieing well, yet we cannot close with it, we cannot walk in it, its so uneasie and so narrow away? If it be Gods way will ye put it off so? Or will ye carve out another way then God hes carved out to you? 2. Let me ask such, is not the gate strait and the way narrow that leads to heaven and eternall life? Will ye not therefore go to heaven through such a gate and way? And is not the way of living so as to die well and in the Lord the way to heaven, and must it not have difficulty in it? And yet thirdly let me say to such, that this way is but difficult and uneasie to corrupt nature, to a proud and carnally delicate heart



heart that cannot indure in the least to be disquieted in the enjoyment of its sensuall pleasures & delights, and to a sinfull selfish humour that will not stoop to God, yet to such as love to walk in this way, all the duties are possible and the difficulties superable through grace, yea it is thorow-out a most pleasant path and way, *Philip. 4. vers. 13. Prov. 3. vers. 17.*

They will secondly object, all yonder things the man speaks of may be true, nay we cannot deny but they are true, yet we may be doing and yet hope through Gods mercie to win to heaven, have not many who have lived even as we do died well and been saved? And such will readily have the thief on the cross to cast up, which would in reason speak to them for their reclaiming, and from this they profainly conclude that they may hold on their own way, and yet hope to mend and grow better at length and so to get mercy when they die: but for answer. 1. O! Thou graceless and profaine wretch is that the use thou makes of mercy, even to sin because God is mercifull, and to sin that grace may abound? Is that the end of Gods revealing his grace and mercie, to make him a minister of sin? How can ye look mercie in the face that so abuses mercie? And yet O! How rife is this among profain souls, to sin because God is mercifull, to abuse his grace and make him, as I said a minister of sin? Consider of it if ye will dar to look grace and mercie in the face that have thus stumbled and broken your necks on them. Secondly though there be some that God hath given mercy to at their death, yet how many are they who have sinned presumptuously and have gotten mercie? The thief on the cross,

cross, it is true, got mercy, but did he ever despise and abuse Gods grace and mercie as ye do? It is one thing to sin out of infirmity and humbly to pray for, and to expect mercy, and another thing to sit warneings, and profainly to turne the grace of God into wantonness, and yet to have a presumptuous hope of mercy. Thirdly how many are there in hell, and how few are there in heaven who have lived as ye do? Gods Judgment hath come upon them and surprised them, so that they got never leave to repent nor seek after Gods mercy, and they are now smarting for delaying to imbrace the offer of mercy, and for their despising of it, and cannot mend it? How many are like the rich glutton crying in the place of torment, who if they were permitted to speak to you would say, go tell these our Brethren that they put not off time, and that they daily not in their day with the offers of grace and mercy as we did, least they come into this place of torment with us. Fourthly, who ever got mercy to whom their sin hath not been bitter to them? And will ye continue in that which hath been so bitter to others? If ever ye get mercy ye must come to it, thorow the way of repentance, and by weeping-crois, to say so, and it shall be more bitter to you soon or syne, then all the pleasure ye had in sin was sweet to you.

The third and last thing to be spoken to, is some few Considerations to press the necessity of taking these directions, and of walking according to these rules, that ye may not be unfruitful hearers but doers of this truth; for it is practice that is the life of Religion, and if any thing ought to be practised, sure this is it, even to learn the right



airt of dieing in the Lord ; And therefore that ye may not decline it ; Consider, 1. Whither or not the authority of God and of his Son Jesus Christ lays on this doctrine, if there be a command for it, that all that expect a dieing in Christ should live in him, and if to die in him be a duty, then to make use of these means and directions that conduce to it, must likewise be a commanded duty, and these must be the true and faithful sayings of God ; it is a wonder that ye can have any thing to say against them, for ye cannot deny them to be the truths of God, and yet as it is *Psal. 50.* Ye (many of you I mean) cast them behind your backs, ye will not it may be bow a knee to God in prayer when ye go home, ye will not so much as ask yourselves what postour your soul is in for all that hath been or can be said ; remember that ye will have God and not us to make an accompt unto ; and therefore any of you that have consciences and any the least measure of tenderness in them, mind these duties, or know that ye shall will ye nill ye, be the more unexcuseable ; if we darr confidently press any truth upon you, Its this anent dieing in Christ, and holiness as the way to it, as the summe and scope of all our preaching, which will only do you good as it works to this end ; And therefore let us with all earnestness obtest you to think more seriously on your dieing in Christ, and in order to that, on your living in him and to him that ye may have boldness at his appearing, otherwayes we do seriously and solemnly protest unto you in the Name of God, that ye shall never see his blessed face, nor enjoy his blessed fellowship.

The second consideration is taken from your own great advantage, and the mighty concern

ment that is in giving obedience to these directions, though there be a second death to them who make not readie for the first, yet there is but one death to all of you as to the final sentence, and upon this depends Heaven and Hell and the eternal condition of your immortal souls, whither they shal be under the curse of God drinking of the cup of his Wrath for ever, or under his blessing drinking the cup of his love for ever, whither they shal be in the case of enemies, or in the case of friends, whither they shall enjoy Gods company or have the company of Devils; And think ye there is no ods or difference betwixt these two, blessedness and miserie? and are ye not concerned which of these two shall befall you and be your lot for evermore, are ye beasts that have no immortal souls? or are ye Heathens that never heard of the right way to Heaven and happiness, that ye should thus walk on in the broad way that leads to Hell & destruction, and turne your backs upon the narrow way because it is narrow, and so willfully precipitate your selves into the bottomless pit, & into the deep gulfe of Gods curse & wrath for ever? How little soever ye may think of these things now, yet ye shall, if ye look not to it, to your eternal cost find the certaine and sad truth of them one day.

A third Consideration is drawn from the great work that there is about death, and when it comes to dieing and when the immortal soul must be dislodged & leave the body, & will not possibly be got kepted any longer in it; ye never made such a voyage, ye never had such a peace of work in hand as this will be found to be, when infirmities of the bodie grow on you a pace, and at a great



height, when the encombrance and fashry ( to say so ) of the things of the world, when the affection of relations and friends, when eterniry staring you in the face, when the Devil the great accuser, not only of the brethren but of all other men, with his libels waiting on, when the Law in its passing the sentence and cursing every transgressor, when Christs dreadful sentence, *depart from me ye cursed &c.* Are all to be met with and encountered at once, and when the conscience within will be clamouring to you that ye were not at all solicitous and careful to eschew that sad sentence; and beside all these ye will yet have a greater party to deal with then your conscience, even the great God the just and righteous Judge of all the earth, and O! but it be a fearful thing to fall into the hands of the living God, and when withal ye shall have a multitude of challenges and tentations to enter the lists with this will be found another sort of thing then a Journey to *London*, or a voyage to *Holland*, *France* or *Spain*, or to the east or west *Indies*; and think ye who have put by and spent all your life in vanity, that an hour or two, or a little time a death will be enough for prepareing you to encounter with it? O! sad and soul-rueing mistake are there not many poor wretched souls when death comes, who are forced to wish, Oh! if we had another lifetime to live, we would spend it better, and with such a wish as that, poor souls, they slip away.

Consider fourthly, the connexion that God hath established betwixt your dieing in the Lord and the following of these directions, betwixt holiness and happiness, now holiness is not the

speaking

speaking of some good words when ye come to die, otherwise why should it be so much pressed in your life? the end of holiness is Heaven and happiness, and the end of the broad way of profanity and formality, is Hell and destruction; It is true, as I have often said, that God may pluck some by a miracle of his grace out of the broad way at their death, but they are very few with whom he deals so; the way to destruction is broad and easie, and many walk in it, O! how is this road beaten by multitudes of passengers, and usually as men live so they die, if they live wickedly they die accursedly and fall into perdition, hence is that Proverb, *such a life such an end*; a man that is wordly-minded, or presumptuous and self conceited in his life, ordinarily dies so; And can ye promise to yourselves a comfortable death if ye live profainly or hypocritically? be not deceaved God will not be mocked, for if ye sow to the flesh along your life, ye shall most certainly of the flesh reap corruption at your death; O! know therefore and beleive the absolute necessity of living well, or living in, and to the Lord, if ye would die well and in the Lord.

Fifthly, Consider and think seriously upon the great hazard ye are in of spiritual judgments, if so be ye neglect holiness and the following of these directions in your life, be affrayed of blinding, hardning, of delusion, of a reprobate mind &c. Be affraid that though ye should get a long time before death, that yet ye may never get grace to repent who thus delay and put it off so long; if ye then would die well and prevent such plagues, live holily, or if ye care not to die miserably, go on in your profanity or in your presumption not-



withstanding of the hazard of being thus plagued and of perishing at the last, on the fancied hope of mercy, for one of these wayes ye must live and die: but we say again, consider what spiritual Judgments ye may fall under in your delaying, ye know not but a commission may come forth from God to his word and messengers, to make your heart fat, your eyes bliud, and your eare heavy &c. such a sad commission as the Prophet Isaiah gets in the sixth Chapter of his prophesie to many of his then-hearers: It may be a challenge hath been resisted, or a motion of the Spirit quenched at this very time, and who knows but ye may never henceforth meet with another that shall do you good? Are there not many Judgments of this kind rained on sinners daily? Are not manie preached blind, deaff, and hard so that the plainest, clearest, and most home-pressed truths have no more influence on them then upon a many stocks or stones? and whence is this I pray? Is it not from your not makeing use of the light holden forth to you from this Word of God, and from your resisting, stiffling, and smothering of challenges and motions of the Spirit ye have had? because of which God smites you with senselessness.

Sixtly, Consider what possible advantage there is or can be in delaying this so necessary a work, and what certaine prejudice therin is in it. 1. There is no advantage, for the longer ye continue to delay ye are still the further behind, & the further out of the way, & the greater will be the difficulty to get your selves recovered, there will still be more guilt contracted, and more challenges to deal with, and the greater labour to get your Spirits put into

into a good frame which ye have so much and so long dislempered yea, it will be a peice of a beggon hell to you, when ye consider how ye have brought your selves to such a woful necessitie of hastering, mangleing, and spoyling all that work and buissness that ye should have gone about so deliberatly, orderly, timeously, and carefully in the time of your health; so that all you advantage will be but more sin, and that will bring on a greater heap of desperat sorrow and wrath. Secondly, ye will not only have no advantage but ye will have much prejudice by it, for beside what hath been said, ye cannot comfortably answer deaths coll and summonds to appear before the tribunal of the great Judge: How many of you if ye were to die just now and never to go out of this Church alive, how many are there, I say, of you that could not have peace and comfort at your death? If the walls of this house were shaking, would not horreur take hold on you, as paags of a woman in travel? It may be some that are believers in Christ would be somewhat disquieted & a little surprised, yet they would soon through grace recollect themselves and be composed, but could the most part of you lay down your life with peace, calmeness, and comfort if death should thus come upon you now or before to morrow? And you are not sure but it may, for you know not what may befall you ere ye go home, nor when ye lye down if ever ye shall rise again: And is it possible that ye can have peace or comfort on solid grounds when death comes, if ye be not found haveing your peace made with God through Jesus Christ, and walking in the way of holiness? It will be but poor and cold comfort



comfort then, to think that you have made such an advantageous bargaine in the world, that you have such a land-estate or so much money, such a commodious dwelling house, so fine orchards or gardings, or such a well furnished shope &c. that one word will marr all that comfort, *For this night they shall require thy soul, and whose then shall all these things be?*

Seventhly, Consider the particular crosses, infirmities, and afflictions ye are under and may be shortly under, which may put you in mind of dieing, and invite you to make for a change to the better; now ye are in health, within a little ye may fall sick; now ye are in safety, and by and by ye may be in hazard; do not so many changes call on you aloud to make for an unchangeable estate, and to endeavour to make sure that it may be a happy one?

And now when we have spoken both to directions, and considerations pressing and enforcing the practice of them, for ordering our life and walk with a due regard to dieing, and to dieing in the Lord; we are affraid that it shall be but as water spilt on the ground, and but little further the conviction and edification of many of us, which God only can prevent; and therefore we shall shut up all with a word to two sorts of you; The 1 Is to you that are stricken deaff and dead with the spiritual judgments of God, who no more regard or mind your immortal souls then if ye had none at all, who live rather like beasts then like reasonable men and women, or like pagans rather then like Christians, what through carnal joveltie and mirth in some, what through prophanity and mocking of pietie in other-

other some, what through idleness in a third sort, what through the earthly mindedness and groveling in the world that is in a fourth sort, and what through securitie, formality, and hypocrisie that reignes in the greatest part: I assure you in the name of the Lord, that death is coming and God will not be mocked, as ye sow so shall ye reap: think ye it sufficient preparation for death, or a sureable readines to die, to laugh and sport and play over your time, or to have your buildings going up, and your bargains going on? beguile not your selves there is a reckoning quickly coming which will be very sad, and many of you will find your selves behind and at a loss in the maine buisness: do not think, Sirs, that we speak these words for the fashion, your case requires them all, and therefore yet again as ye would eschew the evil and misery that follows the slighting of such a warning, do not put it easily and lightly by you, for the Lords sake, for it is hugel above all your greatest concerns in the world, to looke for death and to provide for it. The second word shall be to you that thorough grace have begun to provide for it and are fallen slack, remisse and negligent. O! be alarmed and roused up to diligence: Alace! but few carefully and conscionably study the art of dieing well and in the Lord, and make in any tollerable measure as they ought, for their appearing before Christs tribunal: look Christians to the tract of the best of your lives, and how unsuteable it is and how short of that it should be, there is (alace!) much carnalness, ruggedness, and untenderness amongst us, much formality and overlines in duties of worship, much earthly mindedness,



much passion, much pryde and vanity: It is a wonder that any, who have the faith of their appearing before God, should dare to play such untender pranks (to say so) and to take such unfuteable latitudes to themselves beside the rule, and to have so grosse, so carnal, and so uncircumspect a walk as many of us have: Studie more tenderness Christians, for the Lords sake, otherwayes though you will get your souls for a prey, and will arrive at last safe at that harbour of rest prepared for the people of God, yet ye may and will probably have a very unpleasant and uncomfortable voyage not without several tempests and storms sometimes threatening utter ship-wrack, and find a very strait and difficult entrie into the port; when death cometh to look you in the face, and when you begin to think of your being so near to an appearance before God, you may be in considerable fear; now the Lord himself, whose word this is, make it effectual for your edification and advantage through Jesus Christ.

## S E R M O N V.

Revel. 14. vers. 13.

*Blessed are the dead which die in the Lord &c.*

**I**T hath been an old saying of many, that none can be called blessed before their death, though possibly in the sense that some Heathens took it, it be not found, yet we who are Christians may say, if death be not taken in, and if a man be not blessed at his death he is not blest at all, and  
though

though death after a very short while abroad in the world puts men out of time, yet it hath a long traine of eternal consequents following it, appearance before God in Judgment, and everlasting well or ill being, are no trivial nor light matters: and yet as men close their eyes in time at death: so they may expect the miserie or comfort that Judgment and eternitie will bring along with them: and it is the great scope and designe of this Scripture to commend to you dieing well from the blessedness that accompanies and follows it.

We were in the forenoon pressing, as we could, the practice of some directions how to prepare for death, and shall now speak a little to one question ere we proceed to make any further use of the doctrine, and it is this.

What shall they do at death who have quite neglected these directions; or not so minded them as they should have done, and who are brought in a surprise of providence, ere they be awar, near the border and brink of eternitie, who have but few days or rather hours to live and cannot promise one to themselves? A very concerning question, (and O! That folk would studie to prevent it by minding the former directions in time) & withall a difficult question to answer solidly & cautiously: for indeed it is not easie to speak to dieing persons (whatever many may think of it) who when they are living) will not hear; & therefore let none make a wrong use of what shal be said to the question, & this certainly is one wrong use of it, to delay time and to shift preparing for death till it come on you: but first, put this question seriously to your selves, how ye should live that ye may not have such a question to ask at  
your



your death, and that ye may eschew the anxiety that such a question hath with it at such a time: ye will very readily ask the question but heartlessly in sickness, who in your health put it off carelessly till death surpriseth you, and therefore be rather in holy dread of that time when it may be ye will scarcely get an hour to think on the business, or it may be get none to speak to you to give you clearness about it, or possibly ye may not have liberty for pain and sickness to think on it, or to hear one speak to you about it, which should in reason stir you up by all fiteable means to endeavour to be in a good, meet and ready posture before that time come. But to speak a little in answer to the question, we shall distinguish unpreparedness for dying in three sorts or kinds of it, or there may be three sorts of persons that may be surpris'd by death in an unprepared condition, and to each of these we shall speak a word. 1. There is one sort which are absolutely and most sensually so, that never take any pains at all to be prepared for death till it cometh upon them: we may speak to stons in the wall as well as to many of you who are such. A second sort, is of these who have had some tenderness, but they are fallen slacke, negligent, and out of a good frame. A third sort is of such as want feeling and comfort & are without clearness of their interest, and fear to die in that condition.

As for the first sort, we say to you, it is no wonder that ye slip away secretly, and fall into the pit of destruction that live senselessly and stupidly till death come upon you, ye that never think of death till it meet, what can ye expect should be spoken to you for your comfort? Always we

shal lay down some grounds to be made use of, even in such a deplorable and desperat-like condition, when folk have quite neglected preparation for death in their health, if such have but one hour to live, they would consider. 1. That repentance is then possibly attainable, they are within trying termes with God as long as they are in the land of the living and the sentence not past. Secondly, That there is then no peace to be had with God, but in the same way it is gotten now that is by faith in Jesus Christ, which goes along with repentance, and by folks b-taking themselves to a new way of living were it but in a sincere resolution: *Christ is the way the truth and the life, none can come to the father but by him,* and without faith there is no union with him, and whosoever look for eternal life, must have it through faith in him. Thirdly, That though a person were to live but one hour, somewhat of these must be, some faith, some repentance, some endeavoured clearness of interest, some peace, some holiness though it were but in the but, so as to speak but a few words to God, or to others standing by, as we may see in the thief on the cros, grace wherever it comes were it but of one hours age or standing, is grace and hath the same virtual substantial fruits, or fruits in the bud, as I said, that grace of older age and longer standing hath. Yet fourthly, where short time is, there is need that there be some difference from what is ordinary in the death of Christians of longer standing in the state of grace in pursueing of these things; 1. In respect of time, to go the speedilier through them, that is, to run (as it were) the more swiftly and speedily through re-  
pentance



penitance and self-examination, fleeing to Christ, and the fruits of holiness: If time be short these would be contracted, not that they would be slighted, but there would be endeavouring to put them some way together, The Lord saith *Matth. 11. 12. The Kingdom of Heaven suffers violence, and the violent take it by force*; There must be a sort of violence even in health in this matter but more at death, that is, if they get not all doubts answered they would know there is an absolute necessity to be at Christ, which must put them to step over these particular difficulties: as the preaching of the moral Law in *John's* time forced people some way to step over the Ceremonies of the Law to Christ, so by Analogie persons who have been negligent in their life must use the same violence at death, they must have found repentance and faith, and by these betake themselves to Christ speedily, and this speediness is, as I said, to be understood in respect of time; these things fit and qualifie for him and would be made use of speedily to unit to him.

2. A difference would be in respect of the measure, though repentance be in this case shorter, the humiliation would be deeper, though the challenges be shorter, the pangs would be so much the sorer, the person would be further down in self-loathing and abhorring: regeneration and the new birth in such persons born again so very late, will readily be with greater pain and sharper pangs, with higher indignation at sin and greater hatred at their own evil ways, then if they had been sooner regenerated.

3. There would be a difference in respect of eagerness and holy proudness, which would be beyond  
ordinarie

ordinarie: it is never good to delay repentance, faith and holiness, but yet folkes may come in to Heaven with a some-what slower pace (to say so) in health, then when they have put off and delayed these till sickness and death come on them, then they would be in a special manner always restless till they be at a point. 4. Having thus exercised faith and repentance, they would diere-solving to be the more in three graces common and debt; for if any of all *Adams* posterity be obliged to God, and bound to be the very humble slaves (if we may speak so) of most sovereignly free grace; most certainly these persons are most singularly so, who have been rescued and snatched from death, hell, wrath, and the Devil when he was even ready and about to lay presently his hands on them, and pull them to the pit with him: And now I say again, none that are in such a condition, nor any of you all, have any the least ground of encouragment given from this doctrine, to put off or delay faith, repentance, and the study of holiness, let none therefore take any least they be put to smart for there folly eternally.

As for the second sort that have had more tenderness, but are backslidden and fallen negligent and out of frame, they are to take the same way; when death puts them in a flaught, as it were, and conscience with challenges stairs them in the face, they would renew their repentance and faith in Christ, and the fruits of holiness, the more speedily and eagerly, they would be the more humbled, flee the more hastily to their city of refuge, come with a more stopt mouth before God, and acknowledge grace to be the steer, and allow it to have the greater glory.

As



As for the third sort, who have kept up more tenderness, and who would fain have their interest and peace clear, and to this day could never attain to it, or if once they had it clear its grown somewhat dim and dark, and even in a manner worn away again, they grow heartless when death comes and surpriseth them; to such I would say. 1. That believers may die without sensible comfort and die well, for as sensible comfort is not essentially necessary to folks justification, so neither to their dying in Christ; folks may die sleeping, or in a distemper, or in a spirituall fear, and yet that fear have faith and love in the bosome of it; and that condition which marrs not Christians peace once made with God in their life, and is not so faultfull, may also be died in; they may be in the dark and yet die well. Secondly, distinguish and put a difference betwixt the sense of the joy of the Spirit, and that comfort and joy which a believer may have from Gods word of promise; believers both living and dying may want the one and have the other; though they have not the flowings of the Spirit in sensible comfort and joy, yet they may have solid peace and consolation, because they have Gods word of promise to rest on, who have fled to him for their life, and their conscience hath an inward testimonie, that they have denied their own righteousness and betaken them to his, and in this they have peace; else how could a believer possibly ly down in any measure of true quietness under desertion, even for their trial, it may be, more then for their sin? And if we look to *David* dying through we will not peremptourly determine, yet it is like he had not much

much comfort, for in these that are called his last words, 2 Sam. 23 5. He betakes him to Gods Covenant, though he did not so feill the fruits of it, and rests there as at an anchor; And therefore thirdly, they that are in this condition would with the more confidence put themselves in over upon, and within the compasse of, the Covenant, and make their faith the sickerer because they want sensible comfort; and readily it is and will be so with beleivers at that time, for then they are most out of conceit with their own righteousness, and in a holie fear and solicitude in themselves; for as he suffers some to be the more untender in their life, and therefore makes them walk without sensible comfort to keep down their vanity and pride, so may he exercise some at death, Fourthly, let such so much the more trust God with their throwbearing, and resolve to be the more in his debt, and they never took shipping thus in deaths boat that had cause to fear to be drowned and call away, He is the beleivers God and guide not only to death but even throw death; He may go therefore *through the valey of the shadow of death and fear none evil*, Psal 23. We come now to add some further uses of the mai e doctrine of these we made before.

And the first use is, seeing they are happy that die in the Lord, and miserable that die out of him whatever their externall condition be. 1. Lay the lesse weight on the comforts of this life. And 2. Be the less feared for the afflictions of it. O! Beleivers in Christ; There are, ye see, two parts of this use. 1. ( To begin with the last ) If happiness be the portion of them that die in the Lord, what needs Beleivers, who have clearness of In-  
Interest



Interest and well grounded hope to die in the Lord, fear the afflictions or be much troubled with ups and downs of a present life? Though they meet with contempt, reproach, poverty, disgrace, imprisonment, fineing, confineing, exile, many challenges &c. These have an end, death will put a period and close to them all; their great happiness is not here, it is at the back of death; all your miseries will be soon at an end, and its a far more exceeding and eternall weight of glory that is laid up for you; your time here away will not be long, it will be but 30, or 40, years to some, 10, or 20, years to other some, some more or fewer, and it may be but one year to some of you, and then our blessed Lord Jesus will come and wipe all tears from your eyes, and the comfortless remembrance of these tryalls, troubles, and tossings shall never enter into heaven with you; its a shame that beleivers who have such a hope should be so heartless when they meet with crosses, and walk so discouradgedly under them. Secondly, seeing happiness follows after death, lay not much weight on the comforts of this life, what comfort or satisfaction can ye have in them at death? And seeing they can yeeld you no solid satisfaction then, are ye not farr wide, and much mistaken that bestow your travell and pains in seeking satisfaction among creature comforts, and never labour to enter into his rest; needs there any more be said to fright you from this foolish course but this, even to tell you that ye leave and forsake the fountain of living waters, and betake yourselves to the cisterns that can hold no water, and which will dreadfullie beguile and disapoint you. What will riches, pleasures, grandour, honours  
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and great places do to you at death? these make but a poor happiness and will soon have an end, and yet there is no lesson in the world that men & women learn lesse then this: As all creatures say that wisdom is not in them, *Job* 28. So they all cry with one voice that happiness is not in them; Its not in riches, for they take to themselves wings and flee away: Its not in honour, for man that is in honour and understandeth not, is like the beast that perisheth, and he that is high in court to day, may be hanged the morrow: neither is it in pleasures, for the laughter of the fool is madness, and hath grief and sadness of heart with it and even in the midst of it.

A 2. Use is, and it hath other two branches, If happiness follow them that die in the Lord. 1. It calls for a willingness as well as a readiness to die when ever God calls you believers to it. 2. It serves to condemne a general unwillingness to die, and possible somewhat of it, even among the people of God. 1. I say if happiness be in dieing in Christ, then they that are in the way to it should be ready, willing, and chearful to die, And 2. It must be an exceeding great distemper when folks dow not hear of death with patience, and it argues strongly that either folk are out of the way, or not through and clear as to their being in the way: Therefore reflect on your condition: what if God should call any of you this night, are ye willing to die? I beleive there is not one amongst many that could heartily say it, there is scarce one among many, but when death comes they would fain shift it, I speak not this to condemne the use of lawful meanes in sickness for recovering health, but to check our great loathness and unwilling-



unwillingness to die, which is such that it would always suspend and put it off; which speaks either. 1. Little faith of this truth that they are happy who die in the Lord, otherwise it could not be but if it were solidly beleived, folk would be more willing to die and to be with Christ, yet there would be a desire to be there; if it were testified to men by persons worthy of credit, that there were a good, pleasant, and fertile land to be inhabited in such a place of the world, many would repair thither for making a good fortune (as we use to call it) in this life, And yet for all Gods testimony (who cannot possibly lie nor deceave) of the happiness that follows dieing in Christ, yet its not beleived, and therefore few are willing or desirous to go through death to enjoy it, very few are like *Paul*, who desired to be dissolved and be with Christ which is best of all, weakness of faith makes want of willingness to die. Or 2. it speaks our great want of love to Jesus Christ, unwillingness to die is no little sin, but want of love is greater, when folks preferre the being with Husband, or Wife, or Children, or Freinds, to being with Christ; O! love to Christ strangely looseth the heart from these, and makes the soul breath after being with him, as that which is best of all. Or 3. It speaks much earthly mindedness, and addictedness to the things of a present world, hence it is that many carnal and earthly minded wretches would never desire a better life nor another life then their house and bitt of land in quietness, the fellowship of their natural relations and other external enjoyments.

For clearing of this use further, let us in a word touch on a question or two. 1. If all willingness

or desire to die be good? 2. If a Christian may not sometime be warrantably unwilling to die.

For the first of these, to wit, If all willingness or desire to die be good? To clear it we would distinguish and put a difference betwixt these two, a sinful and a commendable willingness.

First there is a sinful willingness or desire to die in folks carnal fits, and it is threefold, 1. A desperate willingness; when folks doe not abide some present horror on the Spirits, or some pain of their bodies, or some other very heavy and sharp cross; they will wish to be away, and some in such fits dispatch themselves by their own hands, so Judas dought not indure the horreur of his own conscience, and therefore hanged himself; but this is rather an unwillingness to submit to, bear their present lot and case, then any willingness to die: the other two are incident to the Godly if not only to them; The 2. willingness then is, when the Godly have many crosses that they doe not well bear, and are afraid that God be dishonoured through their fainting or other miscarriages, or when they see it going ill with Gods people and his publick work, and they cannot do any thing to mend it, they look upon themselves as uselesse and would faine be away, *S. Elijah* 1 Kings 19. Prays, *Lord take away my life*, because they had slain his Prophets, digged down his Altars and he only was left, as he apprehended, and they sought to take away his life; but the Lord tells him that he was wrong, that he had yet more to do with him, and that matters were not so ill as he trowed, for he had reserved seven Thousand who had not bowed the knee to *Baal*; Thus some eminent godly men in an evil time, will



will readily wish to be away, they do not endure to be alwayes fighting, striving, and contending to help and heal, especially since they think they can do no good: And yet sometimes it is not so much the case of the publick, as fear of being straitned or disappointed in some one or other particular of their own, that is the great ground of their fainting and wishing to be gone, as we may see clearly in eminently godly and faithful *Baruch*, *Jer.* 45. The 3 willingness to die is, when a dispensation or affliction reflects sore on folks credit, whither they be preachers or more privat Professours: either some slip or miscarriage in themselves, or some affront put on them by others, which makes them think they will do no more good (though it may be such a thing hath come sinfully from others) or it may be from want of successe in some work committed to them, or some disappointment met with which they may desire to have removed, as we see in *Jonah* Cap. 3. where he desires the Lord to take away his life, he conceiving himself as a Prophet to be discredited, and he is so head-strong that when the Lord askt him, does thou well to be angrie *Jonah*? He answers pettishly, I do well to be angrie even unto the death: where God hints to be his passion that precipitated him, and by the gourd lets him see that it was his particular that too much swayd him, and that he was not right in his desire of death, or in his willingness to die.

For the 2, The commendable willingness, shall shew you what it is by four or five properties that it hath. 1. Right willingness to die is content to die in prosperitie, and is submissive to loss in adversitie: when all things prosper with me

its a very rair thing to see them willing to die, though in fits of crosse dispensations, they may seem to be willing: and to have a submissive mind contented to live in adversitie, yea, in the midst of greatest troubles that are incumbent or imminent, is as rair; to be as *Paul* was, *Philip*, 1. 23. Content to abide or go as God thinks meet, is a sweet temper and frame of soul; to be willing to live ashamed and reproached, & not to be discontented with the down-lookings of honest folkes, and to go through evil report as well as good report, in all things labouring to keep a good conscience, and in prosperitie, as I said, to be content to leave the world and all that is in it when God calls by death, is a great matter. 2 Right willingness hath this proppertie, that it flowes not so much from a desire to be quyte of the troubles of the world, as to enjoy Christ and the good which the soul hopes for in and with him: it is not because either the persons own particular crosses grow, or because confusions, distractions, and contentions in the publick increase, that they covet to be out of that life and to be gone, but because they long to be with Iesus Christ, *We* (sayeth the Apostle 2 Cor 5. v 4) *That are in this Tabernacle do groan being burthened, and what is the ground? Not that we would be unclothed but clothed upon; not so much to get the infirmities of the body laid down, as to have the glorie promised: it is that which swayes mainly in the right desire of death or willingness to die* 3. Right willingness to die hath much desire & endeavour after communion with Christ here, & if it cannot come soon enough (so to speak) to full, immediat, & never to be interrupted communion with him in the next life, it seeks



seeks to make it up by pressing much after nearest communion with him in this life: It is evil token when folk are desirous to die and to away, and yet are found neglecting communion with Christ while they are living: these that rigorly willing to die will be much in desire longing after fellowship with Christ, and much the delightful contemplation of Heaven ere come and in their practice tending thitherward and very loath to do any thing that may obstruct that so much desired fellowship: This we may see in *David*, in the old Testament, and in *Paul* in the New, O! how do they pary and pant after and O! what pains are they at to keep communion with God? and how do they labour along all their conversation so to behave, that no distraction from them may be laid in the way their so much longed for fellowship with him: none then think that it can be a right willingness to die, that puts not men to be tender in the study of holiness, and of conformitie to Christ in this life: Therefore it is said of *Simeon*, who was willing to die, that *he was a just and devout man waiting for the consolation of Israel*: and by him and other such godly persons in his time, was the Temple frequented night and day. 4 The right willingness to die that is not by fits, but continuing and distinct and goes upon solid ground I speak not of sensible comfort but of the growth of faith, of some clearness of interest, and sweet submission to Gods blessed will; for though none needs to wonder much of *Simeons* willingness to die when he hath gotten Christ in his arms yet it hath this sweet submission to God in it.

The second Question is, if even believers

er the unwilling to die? And if this be warrantable?  
 is answer, They may be sometimes unwilling to  
 to die and that not unwarrantably; And for clearing  
 of this we shall speak to two things. 1. To an  
 at an unwillingness to die upon carnal grounds. 2. To  
 e an unwillingness to die upon good grounds; For  
 the first, Believers may be unwilling to die from  
 re a sinful unpreparedness to die, they may have a  
 ard loathness to look death in the face throw the con-  
 struſcience of some, yea much carnalness in their life;  
 y beside that there is in all naturally an aversness  
 from dieing, believers may have sometimes their  
 after own carnal designs that may make them unwill-  
 quing, but this is sinful; for where there is a good  
 low conscience sprinkled with Christs blood, solid  
 od faith, and clearness about our peace with God,  
 ay in so far they will make willingness to die. But  
 n: 2. There is an approved unwillingness that some  
 times hath been in the Saints, as in *David* and  
*Hezekiah*, which is rather a sweet submission to  
 live, then a direct desire to live, for other reasons,  
 as for if it be a fear about the want of temporal or  
 spiritual things for soul or body or about any  
 thing that relates to Gods publick work, faith  
 will answer these; but there are two reasons that  
 the Saints have gone on, by which they have been  
 induced to this, that made them approved in  
 their unwillingness to die. 1. The great stroak  
 and influence that their removal might have had  
 on the work of God, as it was in *Hezekiah*, *Josiah*  
 and *Paul*, their case; if the former two should  
 have been removed, it would very probably have  
 overturned the Work of God, as *Paul's* removal  
 would have made many sore hearts amongst  
 Christians. 2. When their dieing in such a case,



or under such a dispensation seems to carry so blot with it on innocent godly persons, or on godliness and the profession of it; As if *Job* should have died in his affliction, it would have confirmed his Friends in their erroneous opinion tenet: and *Dauids* dieing in the hands of his enemies before he came to the crown, would have left some blemish on the faithfulness of God, and on the profession of Religion, and been matter of shame and blushing to the godly; Therefore sayes he, *For their sakes returne thou on high*: Also that unwillingness to die that flowes not from respect to a mans self, but from respect to a publick work of God, to his glory and other good or either of them, is warrantable.

A 3. Use is, which hath also two branches  
 1. Learne from this Doctrine to try & judge what true blessedness is, it is even to die in the Lord.  
 2. Learne to cast at that as an unhappie thing which conduceth not to this end of dieing in the Lord. First I say, if ye would try your owne hearts when they are in a spiritual frame, take this as a mark of it, if ye do really account this to be blessedness: if ye were to hear a voice from Heaven, declaring who is the blessed man, and if ye had the Spirits Testimonie sealing it, here he is, *blessed is he that dies in the Lord*: Its not they that conquer, and overturne, and transferr Kingdomes, that obtaine many victories, and have great successe in their achievements and undertakings, that are blessed: Its not to be a Protector or sole Governour of Nations, that makes a man blessed, but this is it *to die in the Lord*; this is the language of heaven & that which is layed weight on there, and so should be by you. And 2. La

all the things ye can Imagine in this world in the  
allance with this, they cannot possibly weight  
equally with it, let be down weight it and what  
ollowes it; when they are all layed in the bal-  
ance with dieing in the Lord, and with the con-  
sequent glory and happines, they are light as  
feather, yea lighter then vanity utterly un-  
worthy to be named in a day with these, As there  
is therefore no happines in them so cease to seek  
it in or from them.

A 4 Use is, and its of other two branches,  
if there be a necessity of dieing and dieing in the  
Lord to them that would be happie; There is no-  
thing so forcible to presse the studie of holiness.  
2. Norhing so forcible to scarr from prophanity,  
which are the great scope of all preaching: I say  
consider this doctrine rightly and it will be found,  
1. To be most powerfully provocking to holiness  
the reason is, because dieing well, and living  
well are knit together, and nothing can more de-  
monstrat the absolute necessity of holiness, with-  
out which none shall see the Lord, its as necessary  
as peace with God and Heaven, and who ever  
they be who think not so now, when ever they  
shall be sommuned to remove, they shall with-  
out all peradventure find it to be so. Secondly,  
Is there any thing more scarring at, and deterr-  
ing from, profanity and a carnal walk? Gather  
all that the world can afford whither of sensuall  
pleasures, or of lawful temporal delights immo-  
deratly often used, and suppose that ye could come  
by your very hearts desire and wish in them  
what will they all advantage you when death  
comes? To have so many thousands or hundred  
thousands of merks, to have so much land or so



many houses, will do you no good at death; will it advantage you to spend your time in pleasure, in the lusts of the flesh, in tipling and drunkenness? And ye that are swelled with pride and ambition, and would have all others backing you, and beckning and bowing to you, what say, will these profit you when death shall put an end to them all, and make an eternal divorce betwixt you and them, & when ye must lie down amongst the dead, and when the worms must be a covering to you? Its even a wonder (if ought of this kind could be a wonder to our carnal and profaine hearts) considering the necessity of dying and of dieing in the Lord to all that would die well and happily, With the faith and conviction that we generally professe to have of them, that we think so little seriously of death, and of such a death, and are at so little pains in the study of holiness to prepare for it.

I shall therefore in the last place speak a word or two to several sorts of persons, who should be thinking upon, and preparing for death, but put it far away from them: 1. To them that are young and take a merry life of it, and drow abiding nothing but to be carnally Jovial, Ah! poor wretches, is not death fast approaching? Will it not be upon you ere ye be awar, & ere many years go by? Certainly your life will not be eternall, and who knows but your time may be shorter then you dreame of? The grave may be as soon filled with you that are younger, healthfuller, and stronger as with the more aged, sick, and infirme, what reason then have ye to be so mirry and jovial, when your peace is not made sure with God? Its a most remarkable and alarming word that is spoken

Spoken to you by the Spirit of God, *Eccles. 11. 9.*  
*Rejoice O young man in thy youth, and let thy heart*  
*cheer thee in the dayes of thy youth, and walk in the*  
*wayes of thy heart, in the sight of thine eyes: but*  
*know that for all these things God will bring thee in-*  
*to Iudgment: Ye may go on, if you will at your*  
*perril, flighting all warneings and admonitions,*  
*but be assured Death and Judgment are quickly*  
*coming when ye will be called to reckon with*  
*God, not only for every open, but for every secret*  
*thing good or evil; Therefore be exhorted to*  
*review and to cast your eye along your youth,*  
*and to consider seriously how it hath been spent,*  
*and see if there be not reason for your takeing the*  
*exhortation that followes, Remember now thy*  
*creator in the dayes of thy youth &c. Eccles. 12. 1.*  
 And to spend some more time in thinking of, and  
 preparing for death; 2. To them that are ex-  
 ceeding wise in their own generation, very pro-  
 vident for Summer and Winter, and for all seas-  
 ons of the Year, and who can manage their e-  
 states very well and put all things in good order  
 for themselves and for their children, to make  
 them a convenient life in the world, but do not at  
 all in good earnest mind another life, how many  
 such are there, that are very wise for this life, but  
 for the matters of God and their own souls are  
 starke fools the veriest fools in the world? Many  
 like *Martha* (who though a good woman was  
 nevertheless much prevailed over by this distem-  
 per, albeit it did not reigne in her, nor obtain do-  
 minion over her, as it doeth over unregenerat  
 persons) are careful, cumbred, and troubled  
 about many things, and neglect the one thing  
 that is needful; Is it not a wonder that such



very rational and wise men should waſt all their precious time, except what they ſpend in eating drinking and ſleeping, upon the things of a preſent life, and not allow ſo much as one hour of all the week to think ſeriously on their ſouls and death? I appeal to your own conſciences if this be not reaſonable and a practice worthy of rational men having immortal ſouls capable of eternal happineſs and miſerie? And if your time be not ſpent on theſe things which are but vanity, and which at death will do you no good nor profit you, concerning which you will then be made to cry *What profite have we of theſe things whereof we are now aſhamed?* 3. To ſuch as are frequent in the attendance on publick ordinances, and in the uſe of other commanded means, and yet never thought of nor believed their ſouls to be in hazard, nor good earneſt prepared themſelves for dieing: I think yet upon your hazard, for that is the ſpring of makeing ready for the remedie, I beſeech grace to examine your ſelves, to beleive in Chriſt, to repent, and to live as it becomes them that profeſſe themſelves to be dieing perſons: I think really both ſtrange & wonderful how it comes to paſſe that ye can ſo often hear and yet give no obedience to what ye hear, doe ye or can ye think that it is religion enough to hear? Hath not the Scripture ſaid, *James 1. That it is not the hearer but the doer of the word that is bleſſed in his death doeing?* I beſeech you therefore be ye doers of the word and not hearers only deceaving your own ſouls, or (as the word is) deludeing and playing the Sophiſt with your own ſouls. 4. To them that have greater parts and abilities, and higher places and power then others, and have wit

more opportunities to be preparing for death: who are masters of families and can command their children and servants to read the Scripture, to fast and pray, and seek God: and who know from the word what is right and what is wrong, what is duty and what is sin, and yet are so very little in the practice of these directions in order to their preparation for death; Consider I intreat you what your knowledge, parts, places, and power, will do to you or advantage you when ye are dying, if there be not faith and love, and the fruits of both in practice; Its really a wonder that so many men should have light in, and conviction of, these things, and yet should so dally with their light and conviction and not endeavour to make them practicable. 5: To them that are aged and have their one foot as it were in the grave, who are near fifty or sixty, or very few more years which not many exceeds, and yet are, even when so far on in years, as secure and negligent in preparing for death as if it were an hundred years from them; consider what ye are doing, age (alace) and years do not necessarily bring along with them more tenderneſs in ſoul-concerns, for we ſee it in experience often-times, that the more aged men are, the more ſtocked are they in ignorance and ſenſeleſsneſs certainly if this word ſpeak to any, it ſpeaks to you that ſhould in a manner carry your deaths-cloaths about with you, and be exemplary to others in preparing for death; ye would therefore take it to you. A 6, and the laſt ſort we ſhall ſpeak to, are theſe that are in a poor mean and low condition in the world, for all are not rich and wealthy nor have a plentiful outward condition, many



can scarcely get their families maintained, yet even but few of such ( which is a wonder ) seriously seeking after Heaven, and preparing for dieing in the Lord that leads to it; the rich have a temptation that ye want; If any in the world should seek after Heaven it should be you who are poor, and yet how many of you will be miserable, not only here ) but also eternally here after ere ye betake your selves to the way of holiness? If ye were wise, as ye ought to be, ye would bless God that ever his Gospel came among you and was preached to the poor, which hath happiness and everlasting riches in the bosome of it to all that will embrace it: O! take this word to you poor and rich, ye will all most certainly lie down in the grave, but this will make the difference, ye will die happy or accursed, ye die in Christ or out of him. Finally, I must say this word to them that have some acquaintance with God, and some conviction of the fecklessness and great deficiency of their endeavours in preparing for death, for their both humbling and further upstirring to diligence, that there is amongst us both little rousing of our selves, little hastening to the coming of the day of God, little going out to meet the bridegroom; Alace! We will, to speak so, take both a putt and a call to make us advance towards death, though we be drawing neerer to it dayly, yet few of us, as I have now said, are waiting for, and hastening unto the coming of Christ and of the day of God.

I shall close up all with this one word, it may be that many of us shall taste of death before we hear so much spoken of it; take it therefore as an advertisement and call from Heaven to mine

more that which is so much forgotten, and yet so necessary to be alwayes remembered, even to live so as we may die in the Lord Christ, and so be eternally and unspeakably blessed.

## S E R M O N VI.

Revel. 14. vers. 13.

*Blessed are the Dead which die in the Lord, &c.*

**A**Lthough we have already spoken at greater length on these words then at first we intended, yet somewhat remains that is useful, and which seems to be their main scope; therefore we shall insist, a little further. The way that we gather what we are to say is by considering the Spirits purpose and designe in this place, which comes in very remarkably, haveing no particular dependance (as would seem) on the former words, nor connexion with what follows; what can be the reason that betwixt the denunciation of Judgment before, and the Prophecies of Judgment that follow, there is such an interruption and breaking off from the series of the History made? *I heard a voice saying to me, write, blessed are the dead which die in the Lord, from henceforth, yea saith the Spirit &c.* There must sure be some reason; We shall offer these two reasons that point especially at the scope of the Spirit of God and are insinuated in the words, that will be the grounds of two doctrines; The 1 reason is, That the Lord when he is speaking of sad things to come

E s

upon



upon his Church, and of Judgments to come upon the enemies thereof, casts in this as a ground of profitable meditation to his people at such a time, so that whither we look to Judgments to come on enemies or to tryals and tentations his own people are to meet with, this is cast in seasonably as a practical lesson plaine in it self, and profitable to them. A 2. reason is, that God by such a word, when death should be frequent and trouble and confusion should grow, many comfort and encourage his people, that death may not be bitter nor terrible to them since the Lord puts this motto, to say so, on mens dieing in him in the darkest and saddest times, that *they are blessed*.

These two being the scope, the one to prepare them for dieing, and the other to comfort them against dieing, they yeeld us these two useful points of doctrine, the first whereof we shall speak to at this time, which is this.

*Doct.* First, That death and the happiness of them that die in the Lord, is a suteable and profitable subject of the meditation of Gods people, especially in times of difficulty and trouble; This we conceive is clearly imply in the words, certainly the Spirit that is so wise, and who most opportunely timeth and trysteth things for the good of his people, would not so abruptly have broken in on this purpose at this time, if it were not very pertinent & suteable to such a time; there is not in all this book such a remarkable diversion from the series of the History, having such a word prefixed to it, and such a word affixed and subjoynd to it as this; no doubt to stir up Gods people that have this book to read, when they come to this memorable passage, to think and con-  
sider

Consider of it the more seriously: To clear the doctrine more generally a little, we will find that these who have been most holy, have been most frequent in the thoughts and meditation of death, so *David* prayes, *Psal. 39. Lord make me to know mine end, and the number of my dayes, that I may know how frail I am:* and *Moses*, *So teach us to number our dayes, that we may apply our hearts to wisdom* *Psal. 90.* (the numbering of our days, is this, serious, thinking and meditating on approaching death) We may here also look on the example of our blessed Lord *Jesus Christ*, *Luke 9. 31.* Who speaks at his transfiguration on the mount with *Moses* and *Elias* of his deceasse, which he was to accomplish at *Jerusalem*; for though there was something peculiar in his death, yet his speaking of it, and preparing for it, belongeth as a common dutie to us, and should be a pattern to us; And O! how doeth *Solomon* commend the meditating on death, *Eccles. 7. vers. 2. and 11. 8. 9. and Coap. 12. throughout,*

But for further and more particular clearing of this doctrine, we shal speak a little to these three contained in it: 1. What is meant, when we say that death is a futeable subject of meditation? 2. What profit or advantage comes to the people of God by it? 3. Why do we say it is especially profitable and advantageous to be thought upon in an evil time?

For the first, when we speak of death as a futeable subject of meditation, It is not to be strictly taken as contradistinguished from other things that preceed, accompany, and follow death: But first we take in the thoughts of the uncertainty of dying, and the uncertainty of its time and other circumstances,



other circumstances as to us; Its then to think death as the way of all flesh, as that which no man can get a discharge from, and of the uncertainty of the time and manner of it, how sudden and surprising it may be. 2. When we speak of the meditation of death, we take in all that accompany it, the pain and outward diseases whereby men are made unable to do any profitable work in their generation, as also all the challenges, convictions, tentations, terrours, and anxieties that accompany death, and the estimation of things that we see dieing men to have; All these would be taken in as a part of this meditation. 3. When we speak of meditating on death, we mean not that it would be meditated on, only as it is a natural thing after the fall of man, but would consider and distinguish it in its several kinds as it is dieing in sin and dieing in the Lord, the first and second death; we would look upon death on the one side, as an effect of the curse, and on the other side, as sweetned with Gods love and as an entry into happiness: And we would add to this the causes of the one and of the other, what it is that makes death miserable to one, and happy or the entrie to happiness to another. 4. When we speak of thinking on death we would take in the effects and consequents of death, our appearing before God, judgment, and Eternity, that are at the back of death; The entring into an unchangeable estate of well or ill being, meeting with a sentence that is irrevocable, the eternal happiness of them that die in Christ, the eternal misery of them that die in sin, perfection of joy, and extremity of sorrow for ever, which men and Angels are not able to conceive, and farlesse to expresse,

expresse ; And when we speak of meditation on death , we say its a suteable subject to be thinking often and frequently on all thir, not only at more solemne and set times , but even in the midst of our callings and employments , in the midst of our Joy, and of our greif and sadness , to be takeing some serious looks of this day that will put an end to all these in the way before spoken of ; in your youth to be considering that this day of darkness is comeing , and in old age especially , when the shaddow of death sits down on the eye lids &c the strong men begin to bow themselves &c.

As to the second , To commend this duty to you all consider what advantage flowes from it, though we spoke of meditation in general at another occasion, and hinted somewhat at meditation on death , yet it being so frequently spoken of in Scripture and so profitable to beleivers, we shal speak a litle to some advantages that will commend the expedience of the duty? as well as the necessity of it to you : And 1, Much of the improvement of the great truths we have been speaking of to you these dayes past , depends on your meditation on death , and these things that go before , accompanie , and follow after it : its impossible to know a right , and to beleive how great a task and work it is to die well, and what is the happines of them that die so, if we be not takeing pains to be cleared and confirmed in it by Scripture and by meditating on it : folkes take but a glance at it in the by , but stay not to look on the quarrel and controversie that is betwixt God and them , neither doe they consider seriously what is at the back of death , and therefore it surpriseth them when it comes; whereas that man  
can



can speak of death boldly and advisedly that hath been acquainting himself with it before hand.

2. There is nothing that readily doeth more heighten the estimation of God and of Christ then the thoughts of death, the thoughts of it brings folks closser and nearer to his barr, and make them look on him as judge, they put them to consider their feckleness, baseness, and vileness upon the one hand, and the greatness of the Majesty of God upon the other: O! how sublimely do *David* and *Job* speak of God? When in the one word they talke of the grave, and of the cover of worms there, and in the other word, highly exalt the Majesty and greatness of God: Meditation on death brings the thoughts of what God is, and of what we are, very near us, and represents to us before hand what he will be found to be at and after death, and what we will be then: whereas on the contrary, it is given as a root of our despising God, when men put the evil day far away, as no doubt a root of reverence and respect to God, is serious meditation on death.

3. More particularly, look to beleivers conversing with others that have grace, or that abound in corruption, we will find it exceeding needful, useful, and advantagious to carry along the thoughts of death: It would make Christians walk lovingly and edifieingly with others loathert to do wrong, more patient when they suffered wrongs, and more easie to forgive, and more ready to forget wrongs: our carnal humours would not get such way, if the thoughts of dying were sutablely inretained: and halfe an hours discourse together with the impresson of it on us, through Gods blessing, would edifie and profire.

te us mutually, more then many days meeting without it could do. 4. In reference to a mans self: 1. More generally, meditation on death is a most quieting and Spirit sobering thing, it calmes the mind, it diverts from vanities, and removes them from being the object of his persute, say it some way crucifies him to them: And hence it is that men are seldome or never in a more sober and in a better frame, then when they are seriously apprehensive of death, and suppose men to be in sickness, or in danger at Sea or on Land, they will readily be in another frame then ordinarily they use to be in, and when the danger or strait is by, that impression weares readily much away: but were we more in meditation of death, this frame might be more constant and lasting. 2 More particularly. 1. It contributs, through Gods blessing, to rectifie a mans Judgment that by original sin is darkened, and accounted ill good and good ill, the thoughts of death make a man wise, discreet, and condescending; men while they are in health and without these thoughts will not quite an inch of their will, they will rather wound their conscience then their credit, and to get their barnes full and all going well with them in the world, wholly takes them up, but the serious thoughts of death makes them wise to discern and judge of things, therefore *Moses* joines these two together, thinking on death and the applying of the heart to wisdom, *Psal. 90.* When folks think not on death, they are cumbered with many things. they rune to cisternes and turn their back on the fountaine; whereas serious pondering on death, lets the vanity and emptiness of these things be seen; how many see we dayly  
when



when dieing, counting little of these things that  
 thought much of before, and calling and account-  
 ing themselves fools that suffered themselves to be  
 so carried away with them; and however God  
 Spirit calls them fools that make such a choice.

2. As it inlighteneth the Judgment, so it order-  
 eth the affections and rules the passions, therefore  
 when *Solomon* is speaking to the young man who  
 will be tyed with no bands, he Ironically bids  
 him rejoice and laugh on, but withall wills him  
 to remember that for all these things he will  
 come to Judgment, the meditation of Death and  
 Judgment would say of laughter thou art mad  
 and of mirth what doest thou? It would make  
 men look on them as vanity, folly, and mad-  
 ness; and these thoughts especially would become  
 folks in prosperity, and in their youth when their  
 humours are more high bended and light; medi-  
 tation on death is a notable bridle to lightness.

3. If we will yet look more particularly for-  
 ward, Its exceeding profitable to advance morti-  
 fication, to bring us out of the entanglements of  
 a world, and to help us with singleness and de-  
 nyedness in following Christ, thou fool, (sayes  
 death) this night thy soul may be taken from thee  
 and whose shall all these things be? It makes men  
 carrouseing and good fellowship (as they call it)  
 teastless; conscience would in that case speak  
 and say, what if thou die drunken or with the cup  
 in thy hand? this meditation makes a man care  
 little for the world, riches, pleasures, and hon-  
 our; it would make all to grow very unsavoury,  
 in a word, it mortifies these three which are the  
 worlds trinity, pride, covetousness, carnal lusts.

1. It mortifies pride, as we may see in *David*,  
 who

who sayes, *Psal. 39. Lord teach me to know my end and the measure of my dayes, that I may know how frail I am.* And in *Job*, who says to corruption, it is his Mother, and to the wormes they are his Sisters; It puts to say, *dust I am and into dust I shall returne.* 2. It mortifies covetousness, for the meditation of death wrings the heart from the things of the world, and gives the man other thoughts to think upon; how many when death approaches are forced to say, they have cumbered themselves with the world and it has beguiled them. 3. It mortifies carnal pleasures, for what can vain fleshly lusts do to men that are dieing? For as merry as they are now, say these thoughts, they must appear within a little before God in Judgment, and if this be not a bridle to these lusts, I know not what will be a bridle. 4. It stirs up to the diligent exercise of all duties, and to the going about them soberly and seriously, one preaching or prayer after serious meditation on death would have more weight, and be waited with more advantage, then many others without it: It puts to humiliation, self-examination, self-searching; it furthers the exercise of the fear of God, and brings the soul to stand in awe of him before whom it is to appear shortly: It furthers repentance and prayer, *Job 41. 25. Because of breakings they purifie themselves;* they make themselves for death by repentance, prayer, and the offering of sacrifices even these Heathens in the Ship with *Jonah*; And if meditation on death put profaine men to the forme of Religion, how much more will it put beleivers to be serious and spiritual, in the exercise of these duties and in the practice of Religion? And if God gives them time and



and seriousness at dieing, there prayers will be more feckful and fervent at that time then before. 5. It is exceeding profitable to work kindly submission to crosse-dispensations, and to make folks go softly under them; what will a man care (carkeingly I mean) that is taken up with meditating on death, for the forefaulture of his estate or to have his house brunt, or his land wasted? He knows death will put an end to all these things. 6. As it fits for all duties and restrains from all vices, so it exceedingly prepares for death it self which is the great scope; Solomon describes sickness and old age, *Eccl. 12*. To make the young man ready for death ere it come, and if there were no other advantage by meditating on death, this is no small one, not to be surprised with it: Yea, it some way also mitigates the bitterness of death, so that its not so terrible to them that have been thinking on it seriously, as it is to others who have never made it the subject of their meditation? And what wonder is it to find many either mightily terrified or very stupid at death, since they never studied the lesson of dieing before it came on them?

But as to the 3. Why adde we this, that it is especially advantagious in evil times? Which seems to be the very scope of the words, and the godly such as *David* and others have thought it so; we doe not say that meditation on death is especially profitable and advantagious in ill times, as if it were not to be thought on in times of prosperity and peace, but that it is exceeding necessary, and singularly profitable in an evil time, and in such an one as we now live in; And the great necessity and advantage of this ariseth from

from three things that accompany an evil time;  
1. Many snares and tentations; in an ill time  
flesh and blood is ready to postpone a good con-  
science and to preferre self preservation; now liv-  
ing in the meditation of death guards against that:  
if the tentation say, man spare or save thy selfe,  
the scul that is thinking on death will say, I may  
soon losse my good conscience by yeilding to such  
a thing for preservation of self, and yet it may be  
my self shall not live a year after it, and though  
I should live twenty yet shall I be brought to  
compt for it, And therefore I will rather hazard  
on the losse of any thing, yea of life it self, then  
by wounding or ship-wracking my conscience  
on provocking God: Hence the Apostle tells us,  
2 Cor. 5. That he was not swayed with outward  
things. Secondly another evil accompanies an  
evil time, and its carnal sorrow, fainting, per-  
plexity, discouragment; meditation on death  
mitigats these, It sayes that these things, or any  
other thing the Godly can suffer, are not e-  
ternal, It sweeteneth our grief, it diverts the  
mind from carnal thoughts to that which is more  
profitable, it easeth the mind, and layeth the  
stormes, and calmeth the confusions, that out-  
ward difficulties and troubles raise and awake in  
it and gives a profitable use of sad things. Thirdly  
There is in an evil time ordinarily, much confu-  
sion and distraction: that is downe which we think  
should be up, and that is up which we think  
should be down, and our mindes are ready to  
stagger and reill to and fro like a drunken man,  
because of these confusions: but the thoughts of  
death stay the mind, and say that death ere long  
will bring all these thing to an end or else  
an



an end to us, and will bring them all to be  
 cognosced and judged over again; To this pur-  
 pose compare . *vers.* 16, and 17. of *Eccles.*  
 where Solomon sayes, *I saw the place of judgment*  
*that wickednesse was there, and the place of righte-*  
*ousness that iniquitie was there:* And what does  
 comfort him against this? *I said in my heart, God*  
*will Judge the righteous and the wicked, for there*  
*a time there for every purpose and for every work*  
 often times there is not a season for things here  
 but at death there is a season for every thing,  
 sentences that have been wrongously past here  
 will be reduced there, the consideration of this  
 stayes his heart and comforts him.

The Uses are two, The first is by way of ex-  
 hortation, to commend this excellent though  
 much slighted duty, not only meditation in the  
 general, but meditation in particular on this sub-  
 ject of death: folks have often as little minded  
 this duty as if it were not in the word of God, and  
 yet it is frequently called for there, and if in any  
 generation, then in this, wherein there is so much  
 confusion, turning of things up side down, and  
 reilling too and fro: so many snares and so many  
 grounds of grief and sorrow, when so many are  
 carnally weighted and dejected, and so many are  
 declineing and going wrong; And (as we shew  
 before) we think that this text relates to this time  
 of the World, the time of Gods beginning to ex-  
 cute his Judgments on Antichrist before the full  
 harvest and vintage come: and therefore we would  
 speak to this use a little more particularly, because  
 its very usefull and a notable mean to make you  
 go profitably about the practice of all that we  
 have spoken to this purpose: for it puts us in mind  
 of these

these directions for right living in order to dying, and it holds us at them; without the minding of death, there can be no minding of them, for these that mind not the end can never mind the midses; because, I say, its thus useful, We shall therefore for further clearing of it speak a little to two things. 1. To some directions or rules, shewing how ye should think on death 2. To some helps and means thereto.

For the first, ye remember when we said death was a suteable subject of meditation, we took in death in its circumstances, concomitants, and kinds; And our first direction or rule shall be this, be particular in your meditation, let it not be abstracted from your self in particular, Its not enough to take it for granted that death is common to all: So does Job, Chap. 30. 23. *I know that thou shalt bring me to death*, and so does David, Ps, 39. *Lord teach me to know mine end and the number of my dayes, how frail I am*; go through all the concomitants of death, and consider what may be your case at death, what will be your challenges, tentations, and thoughts; and what will be the effects and consequents of death to you, when ye must with these same eyes and none other for you behold and face your Judge. 2. Cast a reflexe look on your selves and your own way in meditation, when ye look to that way that prepares one to die well, look back and see if such a preparation be in you, consider how your way sutes with that which the Scripture holds out to be the way, if such a challenge may meet you at death, and what course is taken with it to answer or prevent it; this was Jobs way Chap. 31. Where he tells us that he durst not slight the cause of his man-servant



vant or maid-servant when they contended with  
 him, for then he should not have had a good an-  
 swer to his judge, and that if he had done other-  
 wayes, it would have marred his boldness. 3 La-  
 bour to have your affections moved in your medi-  
 tation on death; This is a chief end of meditation;  
 otherwayes we will but run to and fro; and roave  
 up and down to inform the judgment, and carry  
 the thoughts of death as a common place along  
 with us, but will get no more good of it: the  
 special thing is to have somewhat dropping from  
 it that may melt the heart, as it was with David,  
*Psal. 77. I thought on God and was troubled: and*  
*Psal. 63. My soul shall be filled as with marrow*  
*and fattness;* there is something like this in medi-  
 tating on death, it affects the heart with terroure  
 when the soul thinks on dieing without cleareness  
 of interest; It affects the heart with comfort and  
 joy, when the soul is clear in its interest: to think  
 on dieing in Christ so as thereby to be advanced  
 step nearer unto it, and to drink in what we have  
 been thinking upon, that is the truly profitable  
 thinking on such a thing: the meditation that is  
 without affecting of the heart, is like the chewing  
 of meat that is presently spit out again and not  
 swallowed down and digested: or to the looking  
 only on what is profitable without makeing any  
 further use of it: Such, I say, is all our preach-  
 ing, hearing, speaking, and thinking of death,  
 when they do not affect the heart. Fourthly, study  
 to be practical in your meditation, that is to  
 have it tending to some profitable use in your  
 practice as its end: when ye have found out such  
 a thing to be wrong, presently to set about the  
 amending of it: when ye have found out some  
 thing

thing spiritually profitable, resolutely to go about it and all the means to attain it Fifthly and lastly, Seek to be much in prayer to God, and in dependance on him for direction in this particular, go about meditation on death as a duty commanded by God, with prayer to him and with dependance on him for his assistance and his blessing on it many look not on the meditation of death in particular as a peculiar duty, and therefore its so much slighted: When we commend it to you as a duty, we mean these three things, 1. That ye should look upon it as required of God, and as being useful and profitable as well as any other duty: 2 That ye should go about it as in his presence, ordinarily folk take a greater latitude in meditation then in prayer, but ye would remember and consider that he is witness to your meditation as well as to your prayers, that he is the great subject of it, that it is laid on by his command, that futeable meditation is and must be wrought by his Spirit, and that ye will and must count to him for your wandrings in it, as well as in prayer. 3 That ye should take in all, at least, the general circumstances of it pointed at before, that ye should take time to it, and betake yourselves to it set purpose, and even now and then when possibly ye might have some other thing to do that is not necessary for the time; and that ye should by prayer seek Gods guiding in this particular duty as well as in any other duty, as *Moses doeth Psal. 90. Teach us to number our dayes:* Be not frighted from it by the apprehended difficulty of it, for as meditation in the general is hard and difficult, so is the particular meditation of death even a subject that we are naturally very  
averse



averse from, therefore David Prayes, *Psal 39*  
*Lord teach me to know mine end, &c.* And indeed  
 more frequent and habitual exercise and practice  
 of it, would, through Gods blessing, make it more  
 easie.

For the 2. Because there is difficulty in this duty  
 as we have just now hinted, we shall therefore  
 propose or point at a few things that may be helpful  
 to it; There is nothing we have more motives to  
 nor more memorandums of (to say so) then  
 this, take then these helps. 1. Consider seriously  
 the frequent deaths and burials among you every  
 day, whereof ye are witnesses and at which ye  
 are present, and possibly of several younger  
 healthier, and stronger then your selves, and  
 whom it might have been though not many days  
 since, they would have outlived you: And then  
 reflect upon your selves and see if ye be prepared  
 for death, when ye are in your houses, or going  
 in the streets, and hear the bell giving notice  
 the death of such and such persons, or see the  
 corpses carried forth to their burial place, think  
 these things, for they are helpful: Therefore Solomon  
 says, *Better is the day of death then the day of our*  
*birth*, and he gives the reason, *for the living will*  
*lay it to heart*, that is, the living should lay it to  
 heart. 2. Look unto, and consider well, your  
 own infirmities, sickness, and diseases of one kind  
 or another: There are none but they have the  
 seed of fewer or of more diseases in them, besides  
 fits of sickness that befall them now and then, and  
 what is the language of all these but this? *Do*  
*thou art, and unto dust shalt thou returne*: What  
 folks have in their bodies the beginnings of rot-  
 tenness or of a gangerine, they will spread, ye  
 would

would hear all these infirmities, diseases, and distempers crying aloud upon you that ye will and must die, for these cry to you every day as that man was cryed unto by one whom he appointed to cry at his door every morning, *thou art mortal.*

3. Consider the extraordinary events that befall many men and women, some are suddenly stricken down with palsies, some fall down and never rise, some go abroad and never returne, some, are stricken with fury and madness; and are any of us exempted from these or any of them? 4. We commend to you frequent reading of, and meditating on, these Scriptures that speak of death, and of other books that treat of that subject, and set forth most lively the shortness of mans life; be often reading of the death of the Saints, many are rather taken up with reading vaine Romances or Stories, that are unprofitable in comparison of this; and others are, it may be, taken up with mysterious, dark, doubtfull, and little edifying questions and debates, 5. We commend to you to think seriously upon the names that death gets in Scripture, and the comparisons whereby it is there holden forth, for there are not many things that we can readily mention or meet with, which may not serve to put us in mind of dieing; do men put off their cloathes? Death is compared to that, 2 Cor. 5. Doe we lye down in our beds to take rest? Death is also compared to that *Isai. 57. v. 2.* Where the Prophet speaking of the righteous, sayeth, *He shall enter into peace, they shall rest in their beds:* So to the same purpose death is compared to a sleep, one generation goes and another comes and every one sleeps their sleep *Psal. 76. v. 5,* would ye but reflect when ye are going to bed  
B
and



and consider what posture ye are lyeing down in, and from this bethink yourselves what is out of order, and how ye may be futeably affected with it, and raise up in the morning with a resolution to practise accordingly, it were a profitable meditation; death is also called, *the way of all flesh*, and can we reckon our age or number our years, but must at least should put us in mind of death that is fast coming? Yea, can we so much as breathe (which is one of the most ordinary things) but must or at least might put us in mind of death? *Thou takest away their breath, they die and returne to their dust*, sayes the Psalmist, *Psal. 104. 29.* If there were but a stop put to this continual breathing of ours, then our life should be quickly found to be but as a vapour that goes up and returns no againe, that appeareth but for a little time & then vanisheth away, as James sayes, *Chap. 4. 14.* So that we want not sufficient occasions to put us to keep us in mind of death; but alace! We want heart and affection to the thing, and spiritual-mindedness to make use of these occasions; Always we leave it on you not only as a duty, but as a very profitable duty, to meditate more on death and to make use of these and the like means to help you to it, and the Lord himself bleesse them to you.

A 2. Use is for reproofe and conviction, and O! what ground of reproof and challenge does it bring along with it? Were this the verytime of your going to die, and of our appearance before our judge, how many of us can say, we have made conscience of thinking on our last end? So that the Lord may expostulat with us, as he did with his people of old; *Deut. 32.* As with a foolish people and unwise, O! that they were wise, O! that they understood

understood this, that they would consider their latter end; many may sadly say, that they scarcely ever reckoned it among their duties, nor the neglect of it among their sins and grounds of challenge, and we fear, which is yet worse and more sad; that it may be said of many, that they do not resolve to rank and place it amongst their duties; But if ye will not be prevailed with, to make it and mind it as your duty, be assured it shall be your sin and ye shall have it for your challenge; What? Have ye not the command of God enjoining it? Hath not the Saints practising of it so much, some weight with you? The plainness of the duty will make your guilt the greater & you the more inexcusable in your neglecting it; there are none of us but we may go home with many challenges for our being so much intangled with the things of the world; & for the levity, unstayedness, unsoberness, and carnalness of our Spirits, which make us think so little and speak so little of dieing; and if any thoughts of it occurre now and then to our minds, they sink not, they affect not, they leave not futeable impressions: If ye would essay it seriously ye should find the fruit of it, it should further holiness, it should sober and compose you, and fit you for any thing that may be coming in an ill time, for doing and for suffering as ye should be called to it, and for death it self; God himself give you so to essay it, as ye may find the blessed fruit and advantage of it.

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# SERMON VII.



Revel. 14. vers. 13.

*Blessed are the Dead which die in the Lord,*

**S**INCE sin entered into the world, death hath been one of the most terrible things that the children of men have to meet with, even the most terrible of all terrible things; and indeed it is no wonder that they who know not of an other and better life to come, nor of the way how to come at it, esteem so of it; It is called by Job Cap. 18. *The Kings of terrors*, all other terrors are but petty and inconsiderable in respect of this; and it is one of the believing-Christian his great Priviledge that he is armed for death, and that death is as armed as to him: Death is made a kindly friend to the beleiver, and the terror of it is taken away and that which the stoutest dar not, doe not, composedly look in the face (though in a fit of madness as they call it, or rather of desperateness indeed, some will endeavour to brave it out against death and to bear down the terror of it) the true Christian only through faith in Christ is a victor over even over this enemy *Death*: The scope of these words as we shew, is, that the Lord knowing how in these calamities and troubles that were coming, death would be frequent, and that many of the bodies of his Saints would go among the rest, though their death be very precious in his sight; And knowing also how despicable the death would be in the eyes of the prophane world and how that they would be accounted the foolish and happy men that could best shift suffer for Christ and for his truth; and knowing with how tempting this would be unto them, he permits this seasonably and sweet word of comfort *Blessed are the dead, which die in the Lord,*

As if he had said, let believers in Christ think much of death, it will not marr their happiness but shall rather further and hasten it: So that this word is given to strengthen and comfort the godly against such an evil time.

From which ground we propose this second doctrine: That God hath fully furnished the believer in him with comfort and encouragement against the terribleness of death, so that though death be terrible in it self, yet the believers has good and sufficient ground of encouragement against it, and may quietly and comfortably die when God calls him, where and however it shall be; there is nothing in death that needs to fear him, the Word of God hath given him notable grounds of comfort and encouragement to bear him through it most hartsomely, and in the faith of that word he should walk confidently and comfortably throw the valey of the shaddow of death and fear none ill; There are two things in this doctrine much to the same purpose: 1. That the Lord allowes the believer to be comforted in his death, and therefore hes allowed him grounds of strong consolation. 2. That the believer who hath these grounds, should make use of them to bear him chearfully and comfortably through death; so the Lord speaking of Death and Judgment, *Luke 21. 28.* Sayes to, and commands, believers in him, *When ye shall see these things come to pass, then look up, & lift up your heads for the day of your redemption draweth nigh*, beside many other commands that are frequent in the Scriptures to this purpose; and how many of the Saints resting on and improveing these grounds have died most willingly, pleasantly, comfortably,



and joyfully? Take for instance old *Simeon*, who sweetly sayes, *Luk. 2. Now lettest thou thy Servant depart in peace, &c.* He begs leave to be gone. And if ye look to *Paul*, O how earnestly does he long for his passe and dimission, and how heartily does he welcome the thoughts of it? *Philip. 1. 23.* To clear the doctrine a little, we shall speake somewhat to these two things. 1. What are the things that ordinarily make death terrible. 2. What are the grounds of comfort and refreshing, or the refreshing considerations that believers have in the way of grace against these grounds of terrour, and the latter will be found very far greater then the former; only take this word of caution or warning, that we speak not of death so, as if it were comfortable to die simply, or as if it were so to all no not so, for its terrible to all them that die in sin and out of Christ: but to them that believe in him and take his own way to this blessed end of dying in him, to all them and to them only, is death comfortable and refreshing, and to none others.

But 1. As to these things that make death terrible and so much to be feared, they are especially these five. 1. There is something natural in death that makes it terrible, and that is, the dissolution of that in time, close, and strait union, which is betwixt the soul and the body: which separation of these two great intimates being contrary to nature, cannot but be abhorrent and terrible to it: and death withal, in its large extent, being a part and fruit of the curse, and a bitter fruit of mans departure from God, its no wonder it be terrible. 2. There is something in death that is penal, as it is the wages of sin (just now hinted) it hath challenges:

challenges flowing from the law with it, which speake in the conscience : this is the fruit of sin, and hath a right with it to dominion over the sinner flowing from the breach of the Law of God : and were there no more then this in death it might make it terrible to all : Hence it said, 1 Cor. 15. 20. That *the sting of death is sin*, because it were nothing to die if there were no challenge for sin in it : and *the strength of sin is the Law*, because the Law curseth every one that continues not in all things that are written in it to do them. Gal. 3. 10. So that by this means death hath dominion over all, and brings all as in their natural condition under wrath. 3. There is something that is accidental ( if we may so speak ) in death, and that is, the greatness and greivousness of pain that ordinarily takes hold of men and women when death as a King of terrors draws near : & sometimes some other circumstances concur to make it terrible, as namely, that it comes at such a time, very surpris- ingly, that it comes by such a sort of sickness that it may be is loathsome and somewhat through shame of, that it tryts the person in such a place & among such a company, and it may be at distance from all friends & familiars. 4. There is an un- cownness and strangeness in the thing, that makes it terrible, the man that now is a dieing never died before, and none can tell him to the full and to the life what and how great a thing it is to lay down his life, a thing which he never experi- enced before, for his thoughts, affections, delights, desires, and designs are all much changed and al- tered from what they were : Yea, that where- in he had pleasure is possibly his bane and tor- ment : his thoughts of the world are quite an-



another thing then sometime they were; It is then no wonder that folks fear and be very fearful to adventure on a voyage, whereof none can give them a particular and exact account as having sailed it before them, and with which they themselves have never been acquainted, and which hath such terrible effects, especially where faith in Christ is wanting. 5. That which accompanies and follows death makes it terrible, if it were to go to the dust as the beast doeth, it were nothing so terrible, but to have an immortal soul that must appear before the tribunal of the great God, and must go through the hands of his holy severe Justice, where the least sin will draw on damnation, and where the sentence thats once past is never to be revoked; O! what a concerning and terrible thing is that? And however while men are in health they think but little of it, yet it hath a broad look at death: Nay if you will consider men as men, much more as having some light of the Gospel, ye would think it matter of admiration, that the serious thoughts of what followeth after death, doeth not put them quite beside themselves, and fright them out of their wits; However, to die carelessly and without satisfaction anent an interest in Christ, is doubtless a most terrible thing.

In the 2. place, If ye look to the allowance that beleivers have, and to their grounds of comfort against these things that are terrible in death, ye will see them to be far greater and stronger then they are terrible; For clearing whereof, Consider, 1. The grounds of the beleivers peace and comfort in dieing. 2. The fruits that flow from these grounds, which are exceeding refreshing and encouraging, and which ye would carefully gather and

and lay up against the time of dieing, and take such a way of living as ye may have right to them when ye come to die.

First then for the grounds of beleivers peace and comfort, consider these, 1. Gods over-ruleing providence in the least circumstance that concerns a beleivers death, *Precious in the sight of the Lord is the death of his Saints, Psal. 116. v. 15.* He looks to their death as a matter of special concernment, the time the sickness the kind of death, whether a violent or natural, a lingring or sudden death, are all determined and concluded with him, *I said, sayes David, thou art my God, my times are in thy hand, deliver me from the hand of mine enemies, Psa. 31. 15.* His interest in God sweetneth all to him, and it also comforts him against the persecution of enemies that it was not in mens hand to put an end to his life when they pleased, but in Gods. 2. Consider our Lord Jesus his special commission in reference to death as he is Mediator, whom God hath furnished with all power in Heaven and Earth; Therefore when John is affraied to die *Revel. 1. v. 18. He laid his hand on him, and said unto him fear not, I have the keyes of Hell and of Death.* The godly need not be surprised with it, as if it could seaze or take hold of them without commission, for death hath not the keyes of itself in keeping, but he bears them all; the world cannot take the bodily life of a Saint from him, till he grant a commission or that effect: Is it not then very comfortable to be in such a blessed estate about which he doeth in a special manner order and command all? Most certainly it is. A third ground of consolation, is taken from our Lords satisfaction and death; and this is a maine one.

F 5.

which



which hath many grounds of comfort in it, he died and was laid in the grave: Hence 1. He hath satisfied the Law and taken away the curse, 2 Cor. 5. v. last. *He was made sin for us who knew no sin, that we might be made the righteousness of God in him: Christ hath redeemed us from the curse of the law, being made a curse for us. Gal. 3. 13. Blotting out the hand-writing of ordinances that was against us, and that was contrary to us, taking it out of the way and nailing it to his cross, and having spoiled principalities and powers he made a shew of them openly triumphing over them in it, Col. 2. 14.* 15. His death is our victory over death, he disarmed the Devil by his dying, and became the death of death, as it is, *Hosea. 13. O death I will be thy plagues, O grave I will be thy destruction; He by lying in the grave hath sweetned it to believers, so that they need not fear to ly Where he lay.* 2. His resurrection compleats the consolation, it shews that death is his captive, that it prevailed not over him, but that he prevailed over it and spoiled it of its power; so that believers may sweetly sing, *O death where is thy sting? O grave where is thy victory? Thanks be to God who hath given us the victory, through Christs resurrection, he having satisfied for them & in their room; this is the ground of the Apostles triumph, Rom. 8. 33. Who shall lay any thing to the charge of Gods elect? It is God that justifies, who shall condemne? It is Christ that died, yea rather that is risen againe; Let the Law, justice, the devil, and sin come forth, they have no just ground of challenge or plea against the believer, for the debt is payed, Christ is dead and risen and hath got a discharge: this is the foundation of a believers comfort, considering that*  
Christ

Christ died to prevent all right in any party or person to challenge or implead him. 3. His intercession yet further compleats the consolation, for he hath not left the believer to die his alone nor to live his alone, but the benefits of his purchase are made forth coming for him, according to his prayer, *John 17. 24.* (And he is the same now in Heaven that he was on earth) where he sayeth, *Father, I will that these whom thou hast given me be with me where I am, that they may behold my glory:* The summe of his intercession, is to get believers made conquerours, and it is not fully satisfied till they be compleatly so, This is a very great ground of comfort, that when the believer cannot pray for himself, and possibly his senses fail and are gone, and the prayers of others can be but little refreshing, that even then he is reached by the benefite of Christs intercession. A 4. ground, is the consideration of Gods Covenant, and of his love and faithfulness in keeping Covenant, even in and through death, when *David 2 Sam. 23. 5.* Is about to comfort himself against death (which seems to be his scope in these words) he draws his comfort from this ground, *that God hath made with him an everlasting Covenant, ordered in all things and sure:* And the Covenant holds forth five properties in God, that do most strongly comfort against death. 1. The Love of God, that is stronger then death, for death will never overcome it, but it overcomes death, *Who shall separat us from the Love of God, sayeth the Apostle, Rom. 8. 37. Shal tribulation, or distresse, or persecution &c? Nay in all these things, we are more then conquerours through him that loved us:* The love of God gets the victory, and gives the believer the

victor



victory over all not only in life but in death, it being of infinitely broad extent and of everlasting duration. 2. His *Faithfulness* in this Covenant is plighted to the beleiver, which death takes not away, hence God is said to be *the God not of the dead, but of the living*: Though *Abraham* be dead yet is he his God still, the covenant-relation is not dissolved, but as he is faith-ful in keeping Covenant to him while he is alive, so is he at death, which is the prefixed terme for makeing all the promises of the Covenant fully forthcoming, and for entring beleivers in possession of them. A third propperty, is Gods *Wisedome* in frameing the Covenant so suteably, that it comforts not only in life but at death, therefore its said to be *ordered in all things*, the promises of grace and mercy in the Covenant, are not only to give pardon here along the beleivers life, but assured quietness at death, even through sense and feeling be gone. A 4. propperty, is the *Justice* of God, which though it seem to be most terrible, yet it is comfortable to beleivers against death, *Henceforth is laid up for me*, saith the Apostle, 2 Tim. 4. 8. *A crown of righteousness, which God the righteous judge shall give to me at that day*: For it is just with God to give to beleivers what Christ hath bought and purchased at so dear a rate for them, to give them comfort who have betaken themselves to him for it; for though he gives nothing to beleivers on the accompt of their merit, yet there is a suteableness and proportionableness by which he walks towards them, and without all doubt Christ hath merited these great things for them, which God in justice is oblidge to him to bestow on them. The 5. and last propperty, is the *Power* of God.

God, which is engaged for the keeping believers to salvation, 1 Pet. 1. 5. He hath spoken the word and he can and will make it good, and there is nothing wherein his power shines forth more conspicuously, then in their supportance and through bearing in their death, when tentations are readily strongest. A 5. ground, is the begun operation and work of the Spirit of God, considered either as his comfortable work, as he is the Spirit of adoption bearing witness with their Spirits, or as it is his sanctifying and mortifying work, killing inward lusts, or as it is his strengthening or quickning work, whereby he keeps life in the believer, and gives him an earnest of that which is coming, the more of these he hath he may the more quietly and comfortably die, the seed of God is in him and is kept still alive in him; And now since God in his providence, Christ in his death, resurrection, intercession, and administration of his offices, Gods Covenant and all his properties, with the work of his Spirit, are all engaged for the believer; what more can be required for his comfortable through bearing in death? And yet all these are Gods allowance on him, even on every one that hath made his peace with God through Jesus Christ: are they not then, O! are they not blessed that die in the Lord?

In the 2. Place, take some comfortable considerations as so many fruits that spring from these grounds, or as so many fruits of Gods love and everlasting Covenant. 1. God gives charge to his Angels to attend on believers at death, for conveying their souls to the bosome of *Abraham*, *Luke 16* For if Angels be ministering Spirits to page and wait on them in their life, they are much more



more so at their death : God is so tender of them that he hath Angels more then on waiting on them : And though this come not up the length of the former grounds of comfort , springing more immediatly from the Father , the Son , and the Holy Spirit, yet its exceeding comfortable when neither Minister nor Friend can comfort, that they have glorious Angels to be with them for ever to convoy them to Heaven , which is by them accounted an honourable piece of service. 2. The present happiness wherewith the soul is possessed on the back of death, ( for its immediatly carried as I said, to the bosome of *Abraham*, or rather to the bosome of *Jesus Christ* ) Take a word of it in these two ( which we spoke to more largely before ) 1. They have a perfect freedome from all ills of this life, no sin, no challenge, no accusation, no crosse, no difficulty, no weight , all tears are wiped from their eyes, sorrow and sighing flee away, they have absolute freedome from all the inquietness that is here: They are brought to the possession of their hope, they are brought to the immediat injoyment of God and of Christ as man visible, they are furnished with all desirable perfections, nothing is now in part, all is perfect , they are perfect in knowledge, they have a clear resolution to all their doubts anent things which we disput long about here with much contention, and seldome come to a clearly satisfieing close ; a glance of God and of Christ fully satisfieth as to all these : There is an admision to all the privileges of Heaven, a place given among them that stand by, a sitting on Thrones with *Abraham*, *Isaac*, *Jacob*, *Moses*, *Samuel*, *David*, and with the rest of the Prophets. : with *Paul*, *James*, *John*,

John, and the rest of the Apostles, where they behold the face of God and of the Lamb, and are amongst his attendants serving him alwayes without any the least weariness, weight or burden, without any difficulty or indisposition, and blessing and praising him for ever and ever: And is not this a most heartsome & comfortable life and lot? May not a believer then yeild to death, yea and make it very welcome on this ground? Considering what a miserable world he lives in, and how eminently, abundantly, and superexcellently all the vain and evanishing shaddows and shews here away are made up, by what is most real, solid, substantial, satisficing, and abiding there. There is 3. The resurrection of believers bodies: though this tabernacle be dissolved and go to the dust, yet up again it must: and that part of *Isaias* his Song, Cap. 26. Is then eminently verified, *Thy dead men shall live, together with my dead body shall they arise: awake and sing ye that dwell in the dust, for their dew is as the dew of herbes, and the earth shall cast out the dead: As in winter the herbes are not seen, yet the roots remaine in the ground and they rise again in the spring, so (sayeth faith resting on the word of promise) shall the bodies of the godly and these that lye down mortal rise immortal, having agility and aptitude to follow the Lamb whithersoever he goes: these bodies that were sown in corruption and dishonour, and which after a while lyeing in the ground become very loathsome, shall be raised in incorruption and glory, even conforme to the glorious body of Jesus Christ; these bodies that were sown in weakness, even such weakness that they could not go on their own feet to the grave,*  
may



may that were without all life, motion, sense and feeling, shall be raised in power, as you may see at greater length in these excellently sweet and comfortable words of the Apostle, 1 Cor. 15. Wherein not only he clears the great truth of the resurrection, but also shews what grounds of comfort himself and other believers had against death in it. 4. And lastly, Consider what will be the souls & the bodies case when that desirable day of the resurrection comes, when these two old intimates shall meet together, and as it were renew their acquaintance againe in much better condition then they parted, there will be no more a wrestling thenceforth betwixt flesh and spirit, but a holy harmony in an unit and joint enjoying of God, in an unit and joint delighting in, and serving of God, and in an unit and joint satisfaction in God and in being with God for evermore, for we shall be for ever with the Lord, saith the Apostle, 1 Thess. 4. Wherefore, sayeth he, comfort one another with these words; As indeed there is good and non-such ground to doe: Consider withall the great honour they Will have at Judgment, and the happiness following it. To returne then to what we proposed, seeing believers in Christ have such pregnant and impregnable grounds to comfort them against death, and seeing such sweet and passing-excellent fruits flow from these grounds, and since there is such a begun good at death that hath no end, may they not be very quiet in their life and at their death. and be exceedingly comforted, whatever be the time, the place, or manner, that God in his wisdom shall think fit to call them by death out of this present evil world?

we come now to the Uses of this sweet point of doctrine.

doctrine : And the first use is of exhortation to believers : 1. To lay up this comfort, and 2. To blesse God for this comfort, that he hath provided so very well for you both in this life , and at and after your death; 3. Blesse him that ever he was graciously pleased to bring you to this happy condition, when he might have left you altogether comfortless both in life and death, O ! blesse him that he hath given his Son Jesus Christ, that he is come, and that grace is through him extended that broad as to take you in: It should make you cry with holy *David* in a transport of admiration, *what am I, and what is my fathers house, that thou hast brought me hitherto : 2 Sam. 7.* and with him to say, *I blesse the Lord that hath given me counsel. Psal. 16.*

But 2. There are two uses we would speak a little more particularly to , the first whereof, is to exhort you to that which is the summe of all we have spoken to you from these words, even to study to live so as ye may die in Christ, which death, hath so many and so strong grounds of consolation waiting it, that all the world cannot possibly parallel or equal them; If there were not another motive to presse you to faith in Christ, and to mortification: and to the makeing of your calling and election sure, this is sufficient, that these things have such comforts at death and against it, which are the most uncontravertibly sure, stable, and lasting grounds of comfort; other grounds of comfort that go quite dry and evanish at death, are but miserable comforters, and like *Jobs* winter-brooks of water, that in summer disappoint the weary traveller, and send him away ashamed; but these comforts can guard the heart  
against



against the law; against challenges for sin, and against the Devil; nay let us suppose, that there were millions of Devils, and of challenges for sin, and of laws transgressed thereby, to speak and pass sentence against the believer in Christ, there is mighty and marvelous ground of comfort for, him against them all here, he may appear and appeal and confidently say, there are more with me then against me; death to him wants its sting, and sin its strength, and he may stop over the bound-rod (to say so) and border of time into eternity, with a song of praise and triumph in his mouth, and die as quietly and confidently as if he were to lye down in his bed. as it is *I/2. 57 v. 1. 2.* Yea, with a great deal more quietness, confidence, and cheerfulness: Therefore were ye to choise a way of living, let it be this, even to live so as ye may die in Christ: This is, as I said, the great scope of all that we have spoken from these words, even to stirr you up to live so as ye may be happy at your death, and that is to die in him: I shall propose but one consideration to inforce this upon you, and its this that way of living and dieing hath with it an alteration of the nature of all things: when a man is an enemy to God, all things are accursed to him, but when he is befriended to God and in good termes with him, all things are blessed to him, and work together for his good, *Rom. 8. vers. 28.* And death comes in amongst all these things: *All things are yours,* saith the Apostle, *I Cor. 3* At the close, *Whither Paul, or Cephas, life, or death, things present, or things to come,* they are all at your service, they are all yours as to the blest use of them; they work together for your good, and prove all contributive and subservient

to your bringing to glory.

The 2. Use on the other hand, is to let all of you see what great prejudice ye suffer, and what disadvantage ye lye under, that live not so as ye may die in Christ: ye have nothing to do with any the least of all these consolations, and therefore in the name of the Lord ye are inhabited and discharged to meddle with them: See that none of you who resolve not to rest on Christ by faith, to live holily, and to shew forth his praise by a shining and exemplary conversation, dar to presume to put forth your hand to touch these consolations: that terrible word in the 7. of *Jeremiah*, calls for your consideration, *Will ye steal, murder, and commit adultery, and swear falsely, and come and stand before me in this House, and say we are delivered to do all these abominations? Will ye take your own way of prophane living, and yet expect any benefite of my Covenant, or any saving fruit of my grace; As God reckoned with profaine Israel, so shall he reckon with you, and shall separat you from his people unto a curse, and the anger of God shall smoeke against you; not one graceless sinner shall be permitted to joine himself with, or to iurke amongst, the great company and congregation of these godly: Angels shall separat you from them, and the sentence of the Judge shall separat you from him and them with that doolful, depart from me, ye workers of iniquity; and that sentence will be as terrible to you as the godlies sentence will be comfortable to them, Come ye blessed of my Father &c. Take notice of this all ye that think ye would faine die well, (and no marvel, for so did prophane *Balaam* desire to die the death of the righteous) but have no care to live*



live well ; when all this doctrine is summed up, it will draw your happiness on this very hinge and bring it to this issue, whither ye will indeed in the Lords strength set your selves to live so as ye may die in Christ , then in this case all these consolations, even all the consolations of the Gospel, shall be yours , but not one of them all is yours other-ways; To them that die in the Lord and to them only, is happiness promised, but on the contrary to all them that live not to him , and die not in him, God is an enemy in life and in death , his curse follows them here, and cleaves close to them as a girdle doeth to the loins of a man, in the grave, so that they shall never be able to shake it off; sin and challenges shall then be multiplied, death shall then put forth its sting and sin its strength; the grave shall then obtain full victory over them, it shall feed on them : but it shall not be so with the godly, it shall have no dominion over them as it hath over the wicked that die in their sinnes and out of Christ, death and the curse make a mortal , as it were , of all that live and die out of Christ , it eats them up and consumes them for evermore , when the first death is over and gone, the second death takes hold of them and never lets go its hold , so that death will still , even through all eternity pursue the quarrel against them, And therefore let me shut up all with two words; The 1. whereof is to you who make conscience of being and living in Christ , though ye come short of that which ye much covet and long to be at, and is called for from you , which is your burden and affliction , yet consider what a comfortable allowance ye have from God, who is the God of all consolation , and be comforted in it :  
what

what ever be your lot and condition in the world, be what it will or may be, a little time will put it by and to an end : Therefore I say , take encouragement from these grounds of consolation that God hath given you against the terribleness of death , and walk so as ye may not marr your own comfort : and withall, blesse God who hath given you such good ground of hope , ye have more to make a truely comfortable life to you, then all the Kings and great men in the earth have that are out of Christ : ye may be very sinfully defective in this much called-for duty of blessing God , who hath provided so notably well for you, and may robe him of the glory that is infinitely due to him from you , on many Q! very many accounts , if ye look not to it.

The 2. word, is to all of you whom we would earnestly beseech , for the Lords sake , and as ye prize these mercies, to take the way that God hath shalked out to come by them : dieing in the Lord is the great qualification that hath all these comforts annexed to it , and living in, and to him , is the indispensably requisite qualification of all that would die in him , and this is to live by faith in the Son of God, and to live Christ-like , to live so as Christ may live in you and ye may live in him , that the truth and the straitness of your union with him may be evident and apparent by the fruits of it : In a word , to live in continual communion with him, and in the close and constant pursote of conformity to him : We will dar to say to you that live so, yea, to all of you on condition ye will through grace choise this way of living , that ye shall die happie, for the mouth of the Lord hath spoken it, and will make it good, *Blessed are they which die in the Lord* , he hath pronounced



blessedness on such, in death and after death: And  
 upon the other hand, if ye will betake your selves  
 to the way of the most part, and live carnally and  
 carelessly, and will not think more on death, and  
 will do no more to prepare and make ready for it,  
 alace! we must say to you, and dar not but say to  
 you, and the Lord will ratifie and confirme it; that  
 ye have nothing to do with these comforts of his  
 people, nor have any part or portion in them. And  
 if so, what have ye to comfort your selves in,  
 though ye were all Kings and Queens, of the most  
 opulent, potent, and flourishing Kingdoms in the  
 World? God will say to you, *that ye had nothing to*  
*do, to take his Covenant in your mouths, since ye hat-*  
*ed to be reformed:* And though poor wretches, ye  
 now live in carnal mirth and jollity, yet your  
 laughter and joy, your singing and dancing, shall  
 by and by be turned into mourning, into weeping,  
 wailing, and gnashing of teeth, as your mirth and  
 laughter end, your weeping and howling shall be-  
 gin but never end: Is there not then, O! is there not  
 great vastly great difference betwixt dieing in sin &  
 dieing in Christ: & all this depends on your way of  
 living, And is there not a necessity, a most absolute  
 & indispenfible necessity of your being in him, &  
 of your living in him & to him, as we would not to  
 your eternal prejudice and losse, be found mistak-  
 ing or not duely considering these things that be-  
 long to your peace, till this your day be over and  
 gone, and matters betwixt him and you be past all  
 ridding and remedy? Now the Lord himself who  
 only can do it, powerfully perswade and prevail  
 with you, so to live that ye may have the well-  
 grounded hope of dying in Christ, since blessed &  
 only blessed are they who die in the Lord, who rest  
 from their labours & whose works follow them,

Advertisement by *Agness Campell*, relict of the deceast *Mr. William Guthrie*, late Minister of the Gospel, to such unto whose hands some printed papers, called Sermons, bearing the said *Mr. William Guthrie* his name, may come.

### Christian Reader.

BEING much afflicted with the sight of some printed papers or Sermons, to which the name of my worthy Husband, now with the Lord, is prefixed, by these who have published them, because I found many things therein injurious, not only to his memory, but to the truth; I was therefore at the pains to cause compare them with his notes I have beside me, and likewise, to interrogat some of his most conscientious and judicious ordinary hearers yet living, anent the same; And after due and serious consideration of the whole, I dar very confidently declare, that they are not the genuine works and Sermons of my torsaid Husband, which may be very evident to all that knew him, considering the perplexed stile, the confusion and want of connexion, and a multitudes of vain repetitions, that are oftentimes to be found therein, as also want of that clear method familiar to him, together with the unsoundness sometimes of the matter, which was known to be far from him, being well instructed in the forme of sound words, which in all discourses to the people he held fast. Moreover, there be many things therein clear nonsense and not intelligible by the Reader, a fault very far from his way of preaching: But this is to be the lesse wondered at, seeing that when he was yet alive, some made bold to print some Sermons of his without his knowledge,



ledge, which he would not own, and therefore was  
necessitat to emit these papers himself, to the advan-  
tage of the truth, which otherwayes had been wrong-  
ed. It is hoped therefore that every conscientious per-  
son will be so far tender of the truth, and of the fame  
of such a faithful Minister of the Gospel, who is not  
now to speak for himself, that they will not look up-  
on these printed Sermons as his work, seeing they  
have been put forth to the publick view, without the  
knowledge or consent of any of his relations, or  
Brethren of the Ministry, who were particularly  
acquaint with him and his way of doctrine, and to  
whom if he had minded any thing of the press, he  
would have left the charge of the oversight thereof.  
The World hath already had a taste of his gift, and  
of the Spirit that appeared in him, in that useful  
little book published by himself, and blessed of God  
to the edification of many, which I hope will easily  
move the observing and judicious Reader, to have  
these lately printed under his name in suspition; I  
shall add no more but for the future entreat, that no-  
thing bearing his name, may be looked upon as his  
that is not attested by his nearest relations, and his  
Brethren of the ministrie, I is from

Tby Well-wisher

A. C.



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